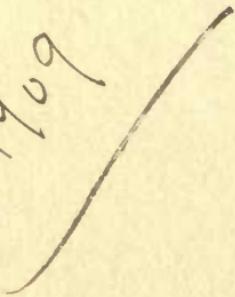


The Great
Fundamental Truths
of Religion

R. C. BODKIN

Bruce Green Weller.

1909



Dene Owen

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The Great Fundamental Truths

A Simple and Popular Course of Higher
Religious Instruction suited for the More
Advanced Classes in Schools and
Colleges, and for the Educated
Laity generally

BOOK I.

The Church An Infallible Guide

BY

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PREFACE.

THERE can be no doubt I think as to the importance and even the absolute necessity for a higher course of religious knowledge among our educated young Catholics. Many years ago Father Faber said that "A man who has finished his education in these days without having a profound intellectual respect for his religion is the most likely to betray his God." *

Need of this course.

And Cardinal Newman says, and he ought to know if any does, "that the Church's opponents are immeasurably more formidable than at any former time, and that were St. Athanasius and St. Augustine to revisit earth they would not be less than appalled by the intellectual phenomena with which they would have to cope." †

Even the *Spectator* speaks of modern infidelity "as a rising tide that bids fair to drown all Christian congregations in their churches." And Dr. Carpenter, the eminent physiologist, warns us that "it behoves all to look well to the foundations of their beliefs which are likely to be tested by such a wave of infidelity as has never been before." New methods, new facts, new ideas have to be faced, and what are we to do to meet the danger ?

* *Creature and Creator*, p. 380. The whole passage is very beautiful.

† See *Dublin Review*.

Some may say this is an exaggerated view of things and that it does not hold in this country. I sincerely hope so. But I fear it is only too true, and that in a short time it will be worse. I admit that in country districts you do not hear much of these religious difficulties, but in towns and centres of population how can we promise ourselves that what is in the air can be kept out.

The immense number of Catholics who must hear this question.

When we consider the number of Catholics now receiving higher education—the number that flock to medical, legal, and scientific careers, the number that become teachers, journalists, literary men—when we consider the number that enter the army, the navy, the Civil Service, the higher clerkships, etc., and when we remember that in all these positions they have to meet with Protestants and others who will insist on speaking on matters connected with religion, we cannot I think doubt but that they have great need of being thoroughly well grounded in their religion.

In Magazines. Add to this the fact that all these subjects are now treated of in the most attractive, popular, and, I may say, dangerous form by our reviews, magazines, journals,

and even newspapers, from the *Nineteenth Century* to the *Daily Telegraph*—that nothing is too sacred or delicate for them now and you will have some idea of the gravity of the situation. But by far the gravest source of danger

In Novels. to my mind is the philosophical or religious novel. When the arguments against Catholicism and religion are worked up into a thrilling and interesting story they may do incalculable mischief. After all, many persons may not read high-class reviews, or they may skip over the philosophical and scientific and historical articles as not to

their taste; but everyone, high or low, educated or not educated is expected to read the novel—everyone is talking about it; it is so clever. You are asked in every company that pretends to be literary: Have you read it? You have not the courage to say that you have not—that you do not read such trash lest you should be thought bigotted. All the newspapers and reviews, even those that are Catholic, must discuss it. It is the fashion—a regular tyranny. And so the poison is spread.

Again, many men admit a sort of hidden doubt or scepticism into their minds because they do not think it good form to be dogmatic in religious matters. The most cultured men they meet are not so. How then they say can they be so sure of their opinions? They think this is to be free and liberal, not narrow-minded. They seem to have no hold of the truth that the Catholic Church, and it only beyond all manner of doubt, is the true religion, and that there can be no other. There cannot be two contradictory religions both true.

Some think it is not **good form** to be quite certain of their religious beliefs.

Besides, these men are most jealous of their liberty; they hate dictation; they refuse to be put into leading-strings or pin their faith to any system of doctrine. This they regard as independence.

Some hate dictation.

Lastly, some yield to a morbid curiosity about religious matters. Cardinal Newman describes this state admirably. He says—"They listen to views and discussions inconsistent with faith. At first they have no temptation to adopt them—they only wish to know what is said. As time goes on, however, living with people who have no fixed principle or word; hearing or reading

Some yield to a morbid curiosity. They only wish to know what is said.

what is directly against religion, at length, without being conscious of it, they admit a sceptical influence upon their minds—they do not know it—but there it is. It makes them impatient with religious men and men in authority. They approximate more and more closely to sceptics, and to their modes of thinking, till some day, suddenly, from some accident, the fact breaks on them that they are infidels. Such a person can no longer conceal from himself that he does not believe, and a sharp anguish darts through him, and for a time he is made miserable. Next, he laments his former undoubting faith—but he cannot help it. Then he experiences a great expansion of mind, and he may build up for himself what he pleases. So he begins to form his own idea of things, and these please him for a time, but he tires of them, and takes up others, and now he has begun his everlasting seeking and not finding till at last he gives up the search, and decides that there is no such thing as truth, and that his first creed is as good as any other and has more claims upon him.”*
(Sermons on Various Occasions.)

Wherein the strength of this delusion lies.

* “The strength of this delusion lies in the fact that there is a sort of truth in it. Young men feel a consciousness of certain faculties which demand exercise. This exercise they do not commonly find in religious circles. This is no excuse for their thinking or saying anything against faith or morals, but it is the occasion of their sinning. Intellectual men desiderate something in the homes of religion, and religious men desiderate something in the schools of science.

“Some persons may say I am for confining and stunting the intellect by ecclesiastical supervision. I have no such thought. Nor have I any thought of a compromise, as if religion must give up something and science something. I wish the intellect to range with the utmost freedom, and religion to enjoy an equal freedom; but I am stipulating that they should be in the same place and in the same persons. It will not satisfy me if religion is here and

And wake up
infidels.

From all this it is, I think, perfectly clear that all our Educated Catholics stand in great need of a much more thorough knowledge of their religion than they required before. The only question that remains is what to teach and how to teach it.

What should we teach?

On this point there is great difference of opinion. Some say, let them hear all the difficulties that they are likely to hear of in society or to meet with in their reading. Let them be well up in all the Geological and Historical and Scriptural difficulties. Let them know all about Galileo, and the Inquisition and Indulgences and Images and the Infallibility of the Pope. Let them be able to refute Darwin and Huxley, let them be well up on the question of Inspiration and on the Synoptic Problem, etc.

On this there is difference of opinion.

To this I should be inclined to say No. Decidedly No. And why? Because to my mind such a course is unwise, dangerous, and superficial. It would be utterly impossible in the time at our disposal to treat all fully and

science there, and young men converse with science all day and lodge with religion in the evening. This is not touching the evil. I want the same roof to contain the intellectual and moral discipline. Devotion is not a sort of finish given to the sciences. I want the intellectual lay man to be religious, and the devout ecclesiastic to be intellectual.

The same roof should contain the intellectual and moral discipline.

"This is no matter of words. Science has its influence; intellect has its influence. The influence of sanctity is the greater on the long run; the influence of intellect is the greater at the moment. Therefore, in case of the young, whose education lasts a few years where the intellect is, there is the influence. Their literary, their scientific teachers really have the forming of them. No system of mere religious guardianship which neglects the reason will, in matter of fact, succeed against the school."

Where intellect is, there is the influence.
Teachers have the forming of their pupils.
Youths need a masculine religion.

"Youths need a masculine religion if it is to carry captive their restless imaginations and their wild intellects, as well as to touch their susceptible hearts."—*Id.* pp. 13-17.

satisfactorily. It would merely be introducing them to a number of objections that many of them would never meet in their lives, and so be exposing them to unnecessary dangers, and lastly, it would be fostering in them a conviction most ruinous in its consequences, viz., that they were not to rest satisfied till they have got an answer to every difficulty that might occur. This idea would be fatal.

I think it is best to teach only a few of the Great Fundamental Truths.

What I propose to do in this little book is quite the contrary to the above—it is to take up only a few, a very few, Great Fundamental Truths—on which everything else depends, and to treat these in considerable detail. I propose to take up only the great truths laid down distinctly in all the Creeds—in the *Apostles' Creed*, in the *Nicene Creed*, and in the *Athanasian Creed*. These would be : “I believe in God, the Father Almighty, the Creator of Heaven and Earth.

“I believe in Jesus Christ, His only Son, our Lord ; who was born of the Virgin Mary : suffered and died for us ; I believe that He rose from the dead, that He ascended into Heaven ; that He will judge the living and the dead.”

“I believe in the Holy Ghost, the Holy Catholic Church, the forgiveness of sin, and life everlasting.”

These, I think, if fully dwelt upon, will supply us with all the information that we need. If these Great Fundamental Truths are thoroughly grasped, it is enough. They will set right everything else. I should be inclined to go so far as to recommend a person to neglect absolutely all other points till he had fully mastered

But to teach these thoroughly.

these. If a man realizes all these Truths, he knows all that is necessary to be an exceedingly good Catholic.

It may be interesting and useful to know the answers to a number of difficulties, but one thing is necessary to lead a good life, a vivid realization of these Great Fundamental Truths. The first thing we need is to get a great intellectual respect for our religion—to see what undoubted claims it has on our assent—to see how strong and absolutely unassailable our position as Catholics is—and; after this point is secured, it will be time enough to hunt for solutions to objections. To my mind, it is a most pernicious error, and one that many persons are guilty of, to begin to look out for objections and the answers to them before they have got a thorough grasp of their own position.

To try to treat all points fairly is to prevent one from doing anything well.

What we want now is a clear, simple, comprehensive, well-reasoned systematic exposition of the Great Fundamental Truths of our Religion—the truths which, if once firmly established, enable us to know what we must believe and how we must act. We must study these Truths in great detail; we must view them from every side; we must accumulate proofs of them from every quarter, so that we may realize fully their far-reaching significance and their truth. This cannot be done in a compendious manner; we must study the subjects thoroughly, and *de longue haleine*. We must dwell on them in detail if they are to make a proper impression on our minds. Compendiums, which include in their treatment, and in a

We want a clear, simple, popular, systematic course.

few pages, every subject that may turn up, are not elementary—they are not simple. It is much more difficult to get an idea of a question from them than from the larger works. If you want to know a subject thoroughly go to the great authors and their great works, and you will find the subjects explained much more simply and intelligently than in the Compendiums.

Guided by these principles, I propose to treat but very few subjects, but to treat them in some detail. What I desire above all things is that this little Course may be as systematic and as scientific as I can make it, and, at the same time, so simple that any educated man can read it with ease and pleasure. To the attainment of this end I have sacrificed everything else—style, order, quotations, etc.

We have many excellent books, but they are entirely too long and cover only a part of the course.

At present we have many books that treat certain portions of the subject admirably and with great simplicity, as is the case with Milner's *End of Controversy* and Bagshawe's *Credentials of the Catholic Church*; but they are too long, or they fail to treat of certain points that seem indispensable. Again, you have others, but they seem to me too good—they treat in a masterly way of all the truths of our Religion in about 200 pages. For most minds this seems to me rather indigestible and unpalatable food; it does very well with a professor as notes of what he taught, but not as a book from which to learn.

What I have tried to do then is this: I have selected out what seemed to me the Great Fundamental Truths of our Religion. I have treated these in considerable detail, and with as much simplicity as possible. I have

avoided all technicalities, and I have got the great authors and the great preachers to give us their thoughts on these subjects.

Then, again, I tried to aim at a sort of completeness in my work. Much of what has been done, though admirable, is very scrappy in its character. Nothing could be better than what has been written in the *Dublin Review*, the *Month*, the Catholic Truth Society, etc.; but these are all detailed pieces, and treat only of isolated difficulties. I want, if possible, to reduce all these various points to their proper place in a system, or organism, so that one point will naturally grow out of another, and that a person may have a connected view of the whole, and see how one part of his religion fits into another.

In all this I should wish it to be distinctly kept in mind that I am not writing for the learned and philosophical, who have time and energy and talent enough to study the great defences of our Religion, such as Newman's *Grammar of Assent*, Ward's *Philosophy of Theism*, and Hettinger's *Natural and Revealed Religion*. I am writing simply for those who have not time or talent enough for such works, but who are intelligent and educated, and want to know something more about their religion than they got from their Catechism. I am only acting the part of the small boat, which can run up into shallow places and bring with it some of the untold treasures that are stored away in the mighty ships that must stand out at sea and cannot otherwise communicate with the shore.

I am not writing a treatise for the learned.

I am writing for the intelligent Catholic who has not much time at his disposal.

Neither would I have it thought that this little book is a

catechism for beginners. It is no such thing. It is intended for those who have already studied their Catechism fairly, and who have had many points treated and many details referred to at least superficially which must now be entirely omitted. We must learn to distinguish what is important from what is not so. For example, when treating of Original Sin in the Catechism the question is asked : "How came we into the power of the devil?" and the answer is given : "By the disobedience of our First Parents in eating the forbidden fruit." This gives rise at once to a further question. Our First Parents, you said. Who were our First Parents? Adam and Eve is the reply. And how did they disobey? By eating the forbidden fruit. And why did God command our First Parents not to eat the forbidden fruit? And who tempted them to disobey? The devil. Who is the devil? A fallen angel. What is an Angel? For what purpose were Angels created? Were any cast out of heaven? Why? etc. Here, I admit, you have a number of points treated which should be known in some way and which are very interesting, but which, I submit, are by no means Fundamental Questions upon which our whole life and conduct depend. Their further treatment may be omitted without any serious loss. If we try to grasp all we shall lose all. We should ever remember that "Le Meilleur est l'ennemi du bien."—"The best is the enemy of the good."

All I can say, in conclusion, is, that I have tested this system now for thirty years, and with very satisfactory results. Time after time boys who had been in my class, and who afterwards had to face all the dangers of the

world, told me that this little system had stood to them in excellent stead.

Some persons may say that these are dangerous subjects, and that it would be much better if people never heard of them, and went on in the old, calm, peaceful, unsuspecting faith. That is quite true. No person feels it more keenly than I do. The only difficulty is that it is impossible! Some say this is dangerous. The subjects are in the air. You might as well expect that persons would not hear the words Darwinism and Evolution. The question we have to face is: "Shall we send out our pupils prepared to meet these difficulties or unprepared?" It may be. I say prepared! But it is necessary. It may even happen that some few may be permanently injured by being brought in contact with such ideas. But that is true of all disease. When smallpox visits a country a general order is given that all the inhabitants **must** be vaccinated. This is a wise decree, though some few may suffer from it. The disease is abroad. You might escape it; but the chances are against you. It may so happen that by vaccination you contract a violent distemper. Still it is wisdom on your part to run the risk. The principle underlying this course of action is, that seeing you are almost certain to get the disease, it is best to get it in its mildest form from a healthy subject, and whilst you are in good condition and under the best care and treatment. You may then hope to expel with ease the poison from your system. But should you, perchance, contract the disease, this only shows you were predisposed to take it, and that in all probability, had you not been vaccinated, you should have been attacked with greater violence. So it

is in religion. A few may receive some detriment from treating of such subjects—perhaps one in forty, but the other thirty-nine will be preserved and strengthened in their faith. Are we, forsooth, to abandon the decided good of the many to avoid the possible danger of the few?

These subjects require very skilful handling—else they may do great harm.

At the same time, I think this shows that the treatment of these subjects requires very great skill and prudence and that the unskilful handling of them by an inexperienced person may produce infinite harm. It is on this account that I think it is not well to bring before people objections that they are never likely to hear of, or that will never be objections to them. It is on this account, also, that I think it is much better to study the proofs of the Catholic Religion rather than to waste our time and, perhaps, endanger our faith by listening to objections.

Cardinal Newman was asked to write a refutation of the most common objections. He refused to do so.

Cardinal Newman was asked on many occasions by many persons of influence, both Catholic and Protestant, to write a refutation of the objections that are most frequently brought against Religion, but he persistently refused to do so. He said he had many reasons for this. First, he said he did not know what to answer; secondly, he said there would be no need of an answer, for the Sciences themselves answered the objections in a very short time by refuting the theories, and thereby he said that to hurry on a forcible solution of the difficulties may only reduce the inquiry to an inextricable tangle. He even added that not a few such instances had occurred “of men who, from a nervous impatience lest Scripture

should for one instant seem inconsistent with the speculations of the hour, are ever proposing geological or ethnological comments which they have to alter or obliterate before the ink is dry from changes in the progressive sciences.” *

He recommends us to have confidence, fortitude, and patience, and no fear—that all will be right. “The present time,” he says, “seems to me to be specially a time in which Christians had a call to be patient, in which they had no other way of helping those that were alarmed than that of exhorting them to have a little faith and fortitude and to beware of dangerous steps. Fear ye not, stand still. The Lord shall fight for you.” †

He says have confidence, all will be well.

My advice would be the same.

NOTE.

Cardinal Newman, after describing St. Augustine’s youth, says: “This is not a history of past time merely, but of every age. Generation passes after generation, and there is the same doleful, dreary wandering, the same feverish unrest, the same fleeting enjoyments, the same abiding and hopeless misery. Age goes after age, and still Augustine rushes forth again and again with his young ambition and his intellectual energy and his turbulent appetites; educated yet untaught, with powers strengthened, sharpened, refined by exercise, but unenlightened and untrained—he goes forth into the world ardent, self-willed, reckless, headstrong, inexperienced, to fall into the hands of those who seek his life and to become the victim of heresy and sin.

Augustines still rush into the world, ardent, self-willed, reckless.

“The University is your ‘Alma Mater.’ She is a mother not living in the seclusion of the family and in the garden’s shade, but in the wide world in the populous and busy town. She is able to confute and put right those who would set knowledge against itself

* *Idea*, p. 472.

† *Apologia*, p. 260.

and would make truth contradict truth, and would persuade the world that to be religious you must be ignorant, and to be intellectual you must be unbelieving.

Everyone
has passions
soliciting him
to evil.

"Everyone, when he comes to the use of discretion, has many passions warring in his breast—appetite passion, secular ambition, intellect and conscience. And so for a time he is in a state of strife first attracted this way, then that, not knowing what to choose. And yet he must choose sooner or later, or rather he must choose soon and cannot choose later, for he cannot help thinking, speaking, and acting, and to think, speak, and act is to choose.

Some say to
be religious
you must be
ignorant.

"This is a very serious state of things, and what makes it worse is, that it is commonly taken for granted that because some men follow duty, others pleasure, others glory, others intellect, therefore that one excludes the other, that duty cannot be pleasant, that virtue cannot be intellectual, that goodness cannot be great, that conscientiousness cannot be heroic. I grant there is often a separation, though I deny its necessity. I grant that too often good men are not attractive, and bad men are; too often cleverness or wit or taste, or richness of fancy, or intellect or knowledge; or pleasantness, and agreeableness is on the side of error and not on the side of virtue. It is easier to excel in one thing than in two. If, then, a man has more talent there is the chance that he will have less goodness; if he is careful about his religious duties, there is the chance he is behind in general knowledge. In matter-of-fact persons may be found correct and virtuous, who are heavy and dull and unintellectual; and again, unprincipled men, who are brilliant and amusing. Herein lies the strength of the temptation. As youth opens; not only is the soul plagued and tormented with a thousand temptations from within, but the Evil One whispers that duty and religion are very right and admirable—who can doubt it, but that somehow religious people are commonly either very dull or very tiresome, and that religion is more suitable to women and children who live at home than to men.

The Evil One
whispers duty
and religion
are very
admirable
but dull.

O, my brethren, do you not confess the truth of much of what I have been saying. Is not your mind rebellious against duty? Is not your intellect in league with disobedience? In youth you desired to know a number of things which it could do you no good to know. (This gave rise to evil thoughts and evil conversation). Bad company creates a distaste for good, and so a youth is repelled from those places and scenes that would do him good. He begins to lose the delight he once had in going home. By little and little he loses his enjoyment in the pleasant countenances and untroubled smiles and gentle ways of that family circle which is so dear to him still. At first he says to himself he is not worthy of them, and, therefore, he keeps away, but at length the routine of home is tire-

How a young
man falls
away.

some to him. He has aspirations and ambitions which home cannot satisfy. He wants more than home can give him. He listens to views and discussions inconsistent with faith. At first he has no temptation to adopt them; he only wishes to listen to what is 'said.' As time goes on, living with companions who have no fixed principle, or worse who are irreligious, he admits a sceptical influence upon his mind. He does not know it, but there it is. He speaks fretfully and impatiently of religious men and men in authority till some day suddenly from some accident the fact breaks on him that he is an unbeliever."—*Sermons on Various Occasions*, pp. 4-13.

TABLE OF CONTENTS.

PREFACE.

	PAGE
I.—Need of this Course.	
Immense number of Catholics who must hear Religious Subjects discussed	iv
Causes of danger—Some think it is not good form to be dogmatic; they hate dictation; they wish only to hear what is said; they yield to a morbid curiosity and wake up infidels	v
Where the intellect is, there is the influence— Teachers have the forming of their pupils— Youths need a masculine religion	vii
II.—What we want.	
What we want is a simple, popular, systematic explanation of the Great Fundamental Truths— Many books are too long, and do not cover the whole Course	ix
III.—For whom this is written—I am not writing for the learned, but for the intelligent who have not much time, but who want to get an intellectual respect for their Religion	xi
Some may say this is dangerous—It may be, but it is necessary	xlii
These subjects require very skilful handling—Cardinal Newman refused to write an answer to the common objections—Why he did so—He recommends us to have confidence; all will be well	xiv

INTRODUCTORY CHAPTERS.

CHAP. I.—Who made the world ?	
Supreme importance of this question	1
It did not make itself—Man could not make it—God made it	2
CHAP. II.—Who is God?	
He must be infinitely great, infinitely powerful, infinitely wise, and existing from all eternity	3

	PAGE
CHAP. III.—For what end did God make us?	
Man is not like stones, plants, animals—He can know God, serve God, and love Him— This God expects	5, 6
If we offend God, we must be punished— Often the sinner is not punished in this life—There must be an hereafter—I shall never die—Shall I be happy or miserable? that is the question	7
CHAP. IV.—What must I do to be saved?	
Find out the True Religion—If Christ was the Son of God, and came to save us, He must have left a True Religion	10-11
 Part II.	
 SECTION I.	
 FAITH AND THE NECESSITY FOR AN INFALLIBLE GUIDE.	
CHAP. I.—Object of this Course.	
We want to know what to believe, and why we believe it—Importance of this—We must see how impregnable our position is—Soon it will be too late	15-17
Above all, we must realize the Great Truths of Religion	17, 18
CHAP. II.—What is Faith? What are its qualities?	
It must be firm, unwavering, universal, and we must believe these Truths because God has revealed them, not because we understand them or can prove them	19-23
CHAP. III—How can we know with certainty what God has taught?	
By the authority of His Infallible Church. Christ must have founded an Infallible Church, for He must have taught something, and that very definite, and we must believe it	23-26
CHAP. IV.—Paramount Importance of belief in the Infallibility of the Church.	
The Infallibility of the Church puts an end to all controversy—It tells us what we must believe—It enables us to be calm amid all difficulties—It is our great safeguard Authorities quoted proving this importance	26-31 31-33

CONTENTS.

xxi

CHAP.	PAGE
V.—How, then, do we prove the Infallibility of the Church?	
Proof of this—A Protestant is bound to believe that his Church is fallible	33-35
Three Guides in Religion present them- selves—The first says: Private Individual Inspiration is to be our Guide—This is absurd, for it has led many into error	36, 37
The Second Guide says: “Let each man take his Bible and make a religion for himself.”	
This is absurd—Many could not get the book nor read it, nor understand it—Christ should have written such a Book and ordered it to be studied—He never did— History shows that when the Bible is taken for Guide there are as many reli- gions as men	38-43
VI.—The True Rule of Faith.	
God's words written or spoken interpreted by His Infallible Church are the True Rule of Faith	44
The Catholic Church alone even claims to be Infallible—Therefore, if there is such an Infallible Church she must be it	44
Short Proof of the Truth of the Christian Religion from the Resurrection of Christ .	45
The Resurrection is attested by many obviously truthful witnesses — The Apostles could not be deceived about the Resurrection—They could not de- ceive even if they wished to do so—They did not wish to deceive	45-51
VII.—Brief Outline of the Whole Course.	
Jesus Christ is the True Son of God—He preached very definite doctrine—This doctrine we must believe—He left us an Infallible Guide whereby we may know it, and He left distinctive Marks on this Guide whereby we may recognise it	52-54
I.—1,900 years ago a very Extraordinary Per- son appeared in this world.	
All History testifies to this fact—Everything dates from this Event—He founded a wonderful religion which had wonderful success—Can He be less than God?	57-60
One should be divine to invent such a character	60

SECTION II.

THE DIVINITY OF OUR LORD.

CHAP. I.—1,900 years ago a very Extraordinary Person appeared in this world.

All History testifies to this fact—Everything dates from this Event—He founded a wonderful religion which had wonderful success—Can He be less than God?

One should be divine to invent such a character

CHAP. II.—Our Lord asserted constantly that He was the Son of God.	
Never before did anyone say he was God—If not God He must have been an impostor.	61, 62
CHAP. III.—Jesus worked the Most Extraordinary Miracles to prove He was the Son of God.	
This is His own Proof of His Divinity . . .	63, 64
CHAP. IV.—Belief in the Divinity of Christ is the Corner-stone of our Religion . . .	
. . .	64, 65
CHAP. V.—The mere existence of the Catholic Church proves the Divinity of our Lord . . .	
. . .	66, 67
CHAP. VI.—Canon Liddon on Modern Criticism and the Divinity of our Lord . . .	
. . .	67, 69

SECTION III.

CHRIST FOUNDED AN INFALLIBLE CHURCH TO LAST FOR EVER.

CHAP. I.—Christ said He would found an Infallible Church to last for ever . . .	73-76
CHAP. II.—Fénelon on the necessity of an Infallible Church.	
It is ridiculous to assert that a poor, ignorant person should see if the Church had erred in interpreting Scripture—All Sects that suppose this are false—Reject this and we must have an Infallible Church . . .	76-79
CHAP. III.—Christ came to found a Kingdom—His Church.	
1st Point—Our Lord is always regarded as a King by all—by the people—by Pilate—He was put to death because He made Himself King.	79-82
Our Lord often speaks of His Kingdom, the Church, as a grain of Mustard Seed, as a Net, as Leaven, etc.	
2nd Point—Immediately after the Resurrection, we see the Church in full vigour—They assemble to elect an Apostle—The Holy Ghost descends on them . . .	82-86
3rd Point—A General Council is appealed to, and it settles a grave dispute —It says, “It hath seemed good to the Holy Ghost and to Us”—It has common doctrines, common worship, common sacraments, and is under strict government . . .	86-88

CHAP. IV.—Additional Proofs of the Divinity of the Christian Religion.	PAGE
Proof from Miracles—Proof from Prophecies— Proof from the Pre-eminence of the Christian Religion.	89
(a) Proof from the Pre-eminence of the Christian Religion A poor despised Church overcame the great Roman Empire, the Northmen, etc.	89-93
(b) Proof of the Divinity of the Christian Religion from Prophecies The Strength of the Proof from Prophecies is as great as that from Miracles Prophecies of Isaiah, Daniel, and of our Lord Himself	93-96 97 97-101
(c) Proof of the Divinity of the Christian Religion from Miracles, especially from the Resurrection	102, 03
(d) Proof of the Divinity of the Christian Religion from its rapid and astonishing growth, notwithstanding unheard-of obstacles Consider how enormous this task was, the fearful obstacles it had to encounter, and the weakness of the means. There never was such such prosperity as in Rome; it was a miracle that it existed; it was a greater miracle to destroy it	105-107 107-111
(e) Proof of the Divinity of the Catholic Church from its unalterable preservation, despite the most cruel Persecutions and the most persistent attacks from the subtle Heresies, supported by the most brilliant Intellects The Ten Persecutions—The Persecutions of Decius, of Diocletian, of Serverus, of Valerius The rise of Protestantism—The Church attacked by Voltaire, by the French Revolution, by Jan-senism	111, 112 112-115 115-120

	PAGE
SECTION IV.	
WHICH IS THE TRUE CHURCH?	
MARKS OR SIGNS WHEREBY WE MAY RECOGNIZE THE TRUE CHURCH.	
CHAP. I.—Marks or Signs necessary for the True Church —What are they ?	123
CHAP. II.—Unity of the Church—Proof of (1) from Reason, (2) from Scripture—The Church must be Visible	124-126
(a) Unity in Faith proved from Reason and Scripture	127-130
(b) Unity in Government	130-131
(c) Unity in Worship Cardinal Gibbons on the Unity of the Church	131-133 133, 134
CHAP. III.—The Sanctity of the Church—The True Church must be Holy—This is proved from Reason and Scripture—Scandals must come	135-137
The Catholic Church is Holy in Doctrine— Proof—The Catholic Church is Holy in Her Members and in Her Counsels of Perfection	137-143
Quotation from Cardinal Newman showing that the aim of the Catholic Church is the Salvation of the Soul for which Christ died—that she knows no evil but Sin—no good but Grace	143-148
The other Churches are not Holy in Doctrine or in Practice	148-150
CHAP. IV.—The Catholicity of the True Church—Proof from Scripture—Proof from Reason— Proof from Prophecies	152-157
The Catholic Church is the Church of all the Saints—Every religion that changes materially must be false	157-159
Mere extent does not make a religion Catholic —The various parts or branches must be united—There must be an organic whole —It would be absurd for any Church to call itself Catholic except the Catholic Church itself—The Catholicity of the Catholic Church shown at the Vatican Council	159-161
Proof from Scripture that the True Church must be Catholic	161-163

CHAP. V.—On the Apostolicity of the True Church—The Church must teach all that the Apostles taught, and must not add anything whatsoever to it, unless contained in some way in the doctrine of the Apostles—Proof from Scripture	164, 165
Our Orders must come in unbroken succession from the Apostles—So must our Mission	166, 167
No other Church can claim to be Apostolical	167, 168
The Apostolicity was the one argument which converted Newman.	168-170
CHAP. VI.—The Roman Catholic Church has these Four Marks, no other Church has them	170-174

Part II.

ON DIFFICULTIES AND DOUBTS IN REFERENCE TO THE TRUTHS OF RELIGION.

SECTION I.

HOW TO ACT IN DIFFICULTIES AND DOUBTS IN REFERENCE TO RELIGIOUS TRUTHS.

CHAP. I.—A Catholic can never doubt any Article of faith even for a minute	177
Importance of this Subject	177
It is not difficult to believe what God has revealed	178
We must believe firmly—no hesitation, no fear of new difficulties	178
“This does not mean that a Catholic may not study his Religion and examine its proofs, but he can never doubt of the truth of his Religion even during this examination” (Newman)	181
“Reasons why we should not unnecessarily listen to objections against Religion” (Newman)	182
“Many objections cannot be answered and require good sense to put them down as irrational” (Newman)	184
“If (by an impossibility) all Scientists held one opinion and the Church for certain held the contrary, I should unhesitatingly believe what the Church really taught” (Newman)	185

How one should act that was harassed by difficulties and doubts.	
1° What he should not do—Do not try to find an answer to all objections—This is ruinous—Why?—It is silly—It is dangerous—Questioning becomes a habit—“The mind may by this means become teased and troubled upon matters that it would be absurd to doubt”	187
2° What he should do.	
(a) Rely absolutely and solely on the Infallibility of the Church—To leave this is destruction—“If you are afraid of objections you should not embark on the rough sea” (Newman)—“Be patient, have confidence, don’t be rash” (Newman)	191
(b) If it is not your business, put away these difficulties as if they were sinful thoughts	194
(c) Surely, it is not too much to ask one to believe what the God of Truth has said.	194
N.B.—We should be particularly careful to see what precisely has the Church defined—Else we may get ourselves into great difficulties by thinking we must believe what the Church has never defined	195
Rules for action in doubts and difficulties	196
CHAP. III.—Certain Considerations which may help to calm the mind in doubts and difficulties	198
1° The most learned men believe these truths, notwithstanding all these difficulties	198
2° The greatest thinkers raise the fewest objections—They know all truth is beset with difficulties	198
3° You only get into greater difficulties by yielding to the objection—The opposite opinion is beset by far greater difficulties	199
The Great Maxim to be kept in mind when treating of Objections	201
1° Truth cannot be contrary to truth.	
2° Truth often seems contrary to truth.	
3° Be patient, and be not rash in such cases.	

PAGE

A Catholic is absolutely certain that if anything seems contrary to Faith—that point will turn out:—	
1° Not proved, or, 2° Not contradictory to any dogma of Faith, or, 3° Not contradictory to anything really defined, but to something confused with Revelation.	201
Objections can be brought against Truths that it would be madness to deny.	
V.G. Objections can be brought against the existence of Matter , against the existence of Space , against the existence of yourself —Even against Mathematical Truths	201
“It is the highest wisdom to accept all Truth, even though it may be difficult to adjust it” (Newman)	204
CHAP. IV.—“You must submit to inexplicable Truths in Science—Why not the same in Religion?” (Newman)	204
CHAP. V.—It is of Supreme Importance to see the utter weakness of our Adversaries’ position, and the glaring absurdities they must hold to defend it	206
If they hold absurdities we lose all respect for them. Insanity is Insanity still no matter how sublime it may be.	206
Absurdities of Berkeley, Hume, Mill, etc. Mr. Mill does not even attempt to prove his theory. He only holds it as an admissible supposition. He also holds that he does not know if he is the same person that spoke the first word and the last word of the sentence he has just uttered.	206-209
We should hold many of the theories of these men in great contempt	210
This is the opinion of our greatest men. So says Balmez in his Letters to a Sceptic. Rousseau says he found the Philosophers “good for nothing, laughing at each other, etc.” Kant, Schopenhauer, Ferrier, Emerson—all said the same	211-214
Our greatest men were believers.	216
Bourdaloue on the Prodigy of Infidelity in a Christian	218
Most men have no solid reason for their unbelief. They never studied the subject of Religion deeply. One renounces his faith through a spirit of singularity, or through pride, or to appear learned, or to avoid stings of conscience. He abandons his faith in spite of Reason.	

SECTION II. (PART 2).

The Materialists Refuted by themselves.

	PAGE
ART. I.—The Materialists say Man, Mind, Reason came from Matter—They give no proof of this—They even contradict it a few pages on	225-227
Materialists say Mind cannot come from Matter	228
Origin of Matter—Scientists say, “they are wholly incompetent to speak on this point”	9
Origin of Life—All Scientific men say that Inorganic Forces cannot produce Life	230
ART. II.—Materialists deny the existence of God—They give no proof of this doctrine—Huxley says, “Creation is perfectly possible,” and he bids us “choose our hypothesis” as he has chosen his	233
The existence of Matter imperatively demands a Creator	234
ART. III.—Even suppose we allow you Matter and Motion, can you get Life? No—Certainly not.	
(1) There was a time when there was no Life on this Earth, as the Earth was a molten mass	235
(2) How then did Life come from non-living elements?—The Scientists say they do not know	236
(3) Then they proceed to give eight absurd theories of Life—(a) The Origin of Life is an insoluble mystery. (b) All Matter is alive—even a stone. (c) It was caused by Spontaneous Generation. (d) It occurred by chance. (e) Crystallization is the cause of Life. (f) Life came from Bathybius. (g) Life was brought to this Earth by a Colorado beetle. (h) We may get Life from non-living Matter	234-242
ART. IV.—The greatest scientific men insist on the existence of a God	242-244

APPENDICES.

APPENDIX I.—Extract from Bossuet showing the Apostles were not deceived—neither did they invent the character of Our Lord	247, 248
APPENDIX II.—Dr. Murray “On the difficulties met by the Apostles in the Conversion of the World”	249-253

	PAGE
APPENDIX III.—Striking Extract from Macaulay on the Catholic Church	253-257
Extract from Cardinal Newman on the Vitality of the Catholic Church as shown in its fearful struggle with Jansenism and with the French Revolution	257-264
APPENDIX IV.—“ The Greatest Miracle ever wrought was the Conversion of the World ” (Bourdaloue)	264-268
“ The Existence of the Church is the greatest Miracle ”—Bourdaloue	269-270
APPENDIX V.—(Appendix to Section IV.)	
Wonderful description of First General Council as given in Scripture (Acts xv.)	271
Jesus chooses the Twelve and gives them extraordinary powers	272-274
Striking Descriptions of the founding of the Churches at Jerusalem, Samaria, Antioch, Ephesus, etc., as given in the Acts	275-280
Sanctity of the Church	281-283
The Church of the Bible.—Extract from <i>Catholic Dict.</i> , art. “ Church ”	284
“ What the Church must be ? ”—Extract from Bagshawe’s <i>Credentials</i>	284-286
APPENDIX VI.—On Difficulties and Doubts in Religion.	
Newman “ never had one doubt, though many difficulties ”	287, 288
“ If anything appears contradictory have Patience	288-290
“ We must submit to incompatibles in all Sciences.” “ There are greater difficulties to be faced in rejecting religion than in accepting it ”	290-293
The celebrated scientist Josiah P. Cooke, Harvard University, holds “ the same difficulties exist against all Science as those that are brought against Religion ”	293
Whateley maintains that “ it is very unwise to seek answers to all objections ”	294
“ The confident tone of Scientists a danger to many. Be patient ” (Newman)	295
“ Scientists feel that if they can exclude Religion from the Lecture-room they can rear up infidels without speaking a word ” (Newman)	298
“ The Church is very slow in interfering in Controversies ” (Newman)	300

	PAGE
“It is as easy and as difficult to believe in the Church as to believe that there is a God” (Newman)	301
“We must believe more astounding mysteries with regard to God than with regard to His Church” (Newman)	303
Father Faber on “First Principles,” “On Difficulties in Religion,” “On the Mystery of God’s Love for Us”	306
Cardinal Manning on “his inability to answer some Objections,” on “French Infidelity,” and on “Matter”	310
Cardinal Manning on “his certainty of his own existence,” “On Bad Books—Modern Education makes it impossible for men to be Christians”	313
Cardinal Manning—“We must meet Science with Science.” “One error in principle is worse than twenty in practice.” “We do not derive our Religion from the Scripture , it existed before them”	315
Lord Salisbury’s Address as President of the British Association, 1894, Oxford; “On our ignorance of Matter, Ether, Evolution.” “We must fall back on Design.” He holds with Lord Kelvin that “the hypothesis of Natural Selection does not contain the true theory of Evolution, if Evolution there has been,” and “that the Argument from Design has been too much lost sight of,” and “that all things depend on the Everlasting Creator”	317
“The Enormous Liberty allowed to Catholics in Scientific Matters”	323
Notes on the latest Theories of Matter	324
Balfour as President of the British Association, 1904, Cambridge, “On the latest Theory of Matter and its difficulties.” “Matter is a collection of Electrons.” “Electrons are knots of Ether.” “Why not admit action at a distance—Mill did so.” “You can’t explain gravitation otherwise.” “Two inconsistent views of Matter are held by Physicists—This is paradoxical.” “Enormous difficulties against Natural Selection carried to an extreme”	324

PAGE

Morris' Divinity of Christ by Pascal, Extracts from—"Genius ever on the side of faith," "Pascal's Character," Pascal's Method and Arguments	329
Modern Unbelief by Morris	337

APPENDIX VII.—Brief Digest of Father Gaynor's "New Materialism."

"What is Materialism"	339
"On Matter.—What is it? Whence does it come?—Bain's absurd theory of Matter—On the creation of Matter	340-345
"On Life. What is Life and whence did it come. What the Materialists hold about it.—How they contradict themselves. The greatest Scientists that Life came from a Supreme Being — Absurd Theories of Life put forward by the Materialists"	345-352

"Absurd Reasons given by the Materialists for saying that Life came from non-living Matter."

- (1) Oxygen and Hydrogen unite to form water.
Perhaps Oxygen, Hydrogen, Carbon, and Nitrogen might unite and live.
- (2) Water crystallizes—**perhaps, for all we know**, it might get alive.
- (3) The building up of Vegetables is due to the Sun acting on Protoplasm—Perhaps the Sun would do as much for us
- (4) On **Protoplasm**, its Nature, Origin, and Action.
Since all Life depends on Protoplasm let us study **Protoplasm very carefully**.
 - (a) What is Protoplasm? (b) What is the work it has to perform? (c) On the different Species of Protoplasm; (d) On the Origin of Protoplasm. It can only come from Living Protoplasm, therefore to account for Life we admit the existence of a God. All the greatest Philosophers say this
- (5) Virchow rebukes the Scientists for their rash and unwarrantable Methods

363

INTRODUCTORY CHAPTERS.

CHAPTER I.

THE GREAT QUESTION:

WHO MADE THE WORLD?

WHO MADE THE WORLD?

This, the first question in the Catechism, is the all-important question which persistently presents itself to every thinking mind and imperiously demands an answer once our attention is directed to it and fixed upon it. Yes, that is THE QUESTION. Dwell on it till you feel its full force. Let it sink deeply into your mind. Turn it over again and again till you feel it demands an answer. And then put the question once more :

Who made this vast and exquisitely contrived Universe ?

It did not make itself. Man has no power to make it. No man, nor all the men in the world together could move that range of mountains that you see before you, much less could they move this island. Who, then, could

The all important question.

God made the World. No one else could make it.

make this whole Earth and even the Universe? Who made this mighty Earth—the Sun and Moon and Stars and all these flaming worlds? He must have been infinitely great and infinitely powerful and infinitely wise and infinitely good, and He must have existed from all eternity. Else, “Who made Him?” Thus we come to the Supreme Being from Whom all things had their origin, and this is GOD. As the Scripture says so beautifully, “In the beginning was the Word and the Word was GOD. BY HIM WERE ALL THINGS MADE, and without Him was made nothing that was made.” Or again, “The heavens show forth the glory of God.”

“By Him
were all
things made.”

—St. John.

Contemplate
the Universe.

Ascend some lofty eminence by the sea shore on a beautiful morning in summer. Admire the interminable landscape. See the fertile plains watered by lordly rivers stretching away till they are lost in mist. View the mighty mountains—gaze upon the boundless ocean—listen to the roar of its waves as they dash themselves with impotent rage against the rock-bound coast—mark the lightning breaking from yon black cloud, and tell me “Who made these?” The conviction comes with overwhelming force that God, the Supreme Being, made all these. There is no getting out of it. CAVIL or WRIGGLE as you will, the same question always comes back and demands an answer. And the answer is always the same. You cannot evade it—it is writ in LARGE LETTERS all over the Universe, “GOD MADE THE WORLD.” “NO ONE ELSE COULD MAKE IT.”

God is writ
in large
letters all
over it.

NOTE.—Remark particularly that this very question

“Who made the World?” is the very first treated of in the Bible. The Book of Genesis opens with this subject, “In the beginning God created the heavens and the earth.” This, then, is the great important truth of Religion.

In the New Testament we have the other great important truth dwelt upon. Jesus is the Son of the Living God. On these two great truths depends all Religion.

CHAPTER II.

WHO IS GOD?

GOD is the CREATOR and SOVEREIGN LORD of HEAVEN and EARTH, and of all things.

Now, this God who made the world must clearly be infinitely great and infinitely powerful and infinitely wise, and He must have been from all eternity. Consider for an instant the marvellous extent of the Universe. Large as is this earth of ours, it is no bigger than a grain of sand in comparison to the whole Universe. Look at the sun in its noon-day splendour—think of it pouring down its heat and light on this earth of ours for century after century without any diminution and without ever being replenished, as far as we can see. Here is a fire always burning and never replenished, a light always shining and never extinguished. WHO MADE IT? Consider for a moment how HUGE it is. Astronomers tell us it is ONE MILLION times the size of the earth. So that if we took the Earth out of the Sun

God is the
Creator of
Heaven and
Earth.

He must be
Infinitely
Great as His
Works show.

it would be no more than if we took ONE PENNY from £4,000. Nay, more, we might take TEN or TWENTY or even 1,000 Earths out of our Sun and it would cause no more diminution in the Sun's volume than if we took one sheep out of a flock of a thousand. No one could miss it.

How marvellous then must this Sun be and how wonderful the light and heat that it emits. We can form no idea of it. Consider WHAT SHOULD BE THE SIZE OF A FIRE IN CORK that would heat us up here in Dublin as the Sun does now. How much greater should that fire be if it were placed at New York and had to heat us? What then must it be when, being placed ten-thousand times as far away, it produces such marvellous effects?

Or again, what should be the intensity of the Electric Light that, while shining in Cork, would enlighten us as the Sun enlightens us at this moment? It is inconceivable. How much greater should that light be if placed in AMERICA? Yet from this to America is but a tiny step in our journey to the Sun. In fact, if the Sun were placed even a million of miles away from our earth, it would send down on us nearly 10,000 times more heat and light than it does at present. Can we then form any idea of its size and heat? And yet it is but a speck in the Universe, not larger than a grain of sand on the sea-shore. Just look at it at mid-day and it seems only a small ball of fire suspended over our heads, and were it as far away from us as any of the fixed stars, it would appear to us, as one of them, a mere speck of light. How wonderful, then, must this Universe be, and how

What should
be the size of
a fire in Cork
that would
heat us here?

Or of an Elec-
tric Light in
America that
would give us
light here?

How wonder-
ful, then God
must be?

inconceivable the Architect that made it ? No tongue can describe Him—no mind imagine Him. This, then, is God—the Almighty Being by Whom all things were made, and without Whom was made nothing that was made.

Persons may raise difficulties and ask how this and that can be ; they may even puzzle others, and explanations may not be easy to be given. But easy or difficult the one grand truth remains. "We cannot get out of the absolute necessity of admitting that there is a God."

CHAPTER III.

"FOR WHAT END DID GOD MAKE US?"

To KNOW and SERVE Him and LOVE Him here on EARTH and after to SEE and ENJOY Him for EVER IN HEAVEN.

Now, if this great God made the whole world, and made us and gave us all that we possess, health and strength and talents, etc., surely we ought, at least, to do something for Him in return. Surely we ought, at least, to thank Him for all His benefits—to show Him some gratitude for all His goodness. We ought to praise Him and bless Him and adore Him, and pay homage to His Infinite Majesty. At least we ought not to be so ungrateful as to offend and insult Him. Thus we should act towards a fellow creature who had served us so.

When we look out into the world, we observe there, four different sorts of beings.

God made us
to love and
serve Him
and to enjoy
Him for ever
in Heaven.

In the world we see

- (1) Stones that grow not
- (2) Plants that grow
- (3) Animals that move
- (4) Men that reason.

We do not expect honour from stones or plants or animals.

We expect man will not injure or insult us.

(1) We see things like stones and metals, such as granite and iron and copper—things that do not grow and bear not fruit.

(2) On the other hand, we see things like trees and shrubs and flowers, that grow and move and live.

(3) Again, we see animals with eyes and ears and mouths, and various organs—beings that can move and go about and do our bidding.

Lastly, we find men that can not only move, but that can reason and think and read and speak—that know what is right and what is wrong.

Now, we do not expect honour and respect from stones and trees. We do not expect them to come up before us and bow down in reverence to us. They can only move as they are moved, they have no movement of themselves. Neither do we expect honour and reverence from a horse or a cow or a bird. They have no reason—they have no sense of right and wrong, or of duty. They act through necessity. Their actions are necessary actions. They may hurt us or injure us, but no one ever speaks of a horse or a cow showing him contempt or being wanting in respect.

With man it is quite different. He can offend and insult us—he can show us scorn and contempt—he can show us reverence and respect. At least, we demand of him that he does not insult and injure us. He knows very well that he is not to take away the life of his fellow man, or deprive him of his property, and this we have a right to expect from him. He knows what is right and wrong, and has a sense of duty, he is endowed with reason. Therefore, this great God, who gave him all that he

possesses, has a right that man should not offend or insult Him, or show Him disrespect, or break the law.

He has even a right that this man should offer Him thanks and gratitude for all that He has given him. It is clear, then, that if man offends against the law of God, if he kills his neighbour or robs him of his property, it is clear, I say, that this is offensive to God. Such a man cannot be on the same terms with Almighty God as another who observes His law. There must, then, be some difference in His treatment of these two. That difference clearly is not in this life, for He makes His sun to shine on the just and on the unjust. We even see the wicked prosper in this world. There must, then, be a HEREAFTER wherein men are treated according to their actions in this life. We are thus forced to the conclusion that we must live after death. And, once alive after death, there is no cause to destroy our life, and so we are forced into belief in the immortality of the soul; I SHALL NEVER DIE. After millions of millions of years I shall still be in existence.

SHALL I BE HAPPY OR MISERABLE? That is the question. This is the question must give us pause. "To die?—to sleep? To sleep—perchance to DREAM?" For in that sleep of death what dreams may come must give us pause."

There must
be a Here-
after.

Shall my
Eternity be
happy or
miserable?

" Who would bear the slings and arrows of outrageous fortune

But that the dread of something after death,
The undiscovered country from whose bourne
No traveller returns, puzzles the will

And makes us rather bear the ills we have
 Than fly to others we know not of?
 Thus conscience doth make cowards of us all."

This is the **all-important question for each of us**: "SHALL I PASS A HAPPY ETERNITY OR A MISERABLE ONE, FOR AN ETERNITY I MUST PASS SOMEWHERE." This is the only real question of any moment in this life. "What doth it profit a man to gain the WHOLE WORLD and suffer the loss of his SOUL, or what will a man give in exchange for his soul?" In a few years, a very few years, all this life will be over. "Thou fool, this night shall thy soul be demanded of thee, and whose, then, shall all these things be?" "We fools esteemed their life miserable and their end without joy. Behold how they are numbered amongst the Saints."—(Wisdom, ch. v.).

*Of what avail
 is it to gain
 the whole
 world and
 lose one's
 soul?*

*Why are we
 in this world?*

It is of the utmost importance for each of us to ask ourselves seriously: "Why hast thou come hither?" Was it to enjoy life, to lay up riches, to become learned, a great musician, or a great painter, or a great scholar? For none of these things—It was to know and serve God, and afterwards to see and enjoy Him for ever in Heaven. As the poet puts it:

Life is **real!** Life is **earnest!**
 And the **Grave** is NOT its goal,
 "Dust thou art, to dust **returnest**"
 Was NOT SPOKEN of the **Soul.**

NOT Enjoyment and not **SORROW**
 Is our destined **END** or way,
 But to **ACT** that **EACH TO-MORROW**
 Find us **FARTHER** than to-day.

*What must I
do to be
saved?*

“ What must I do to be saved ? ”

“ If thou wilt enter into life,” says Christ, “ keep the Commandments.”

“ To how many Commandments may the Ten Commandments be reduced ? ”

“ To these two principal Commandments : Thou shalt love the Lord thy God with thy whole heart and thy whole mind,” etc. And the second is like unto the first. “ Thou must love thy neighbour as thyself.” “ This do and thou shalt live.”

CHAPTER IV.

I BELIEVE THAT JESUS CHRIST IS GOD'S ONLY SON.

SUMMARY OF THE CREED.

I BELIEVE THAT HE DIED FOR US—THAT HE ROSE FROM THE DEAD AND THAT HE ASCENDED INTO HEAVEN—AND THAT HE WILL COME AT THE END OF THE WORLD TO JUDGE MANKIND.

Christ is God. He rose from the dead. He ascended into Heaven. He founded an Infallible Church.

I BELIEVE THAT HE FOUNDED THE HOLY CATHOLIC CHURCH AND THAT IT IS INFALLIBLE.

THIS IS THE SUM AND SUBSTANCE OF THE APOSTLES' CREED.

Once admitted that there is a God infinitely powerful and infinitely great and infinitely wise, and that we owe all we have in body and in mind to Him and consequently that we are bound to adore Him, to praise Him, to bless

Him, to thank Him for all He has done for us—at least not to offend Him and insult Him and break His law, and injure and kill our neighbours, whom He made also—once admitted, that we must account for all such actions after death in the world to come, where we are to exist for eternity ; it becomes most important for us to seek out and discover what are our true relations to this Great God, what He expects of us and what account He will demand of us—how He expects us to adore and serve Him. This is the great and all-important question, “ What must I do to be saved ? ”

It is important to know what God requires of me to be saved.

Various religions pretend to answer this.

When we look out into the world we see there many **various religions** or methods of serving God. They cannot all be true—as some of them are contradictory, others are opposed to commonsense, as they prescribe the worship of sticks and stones and animals, and things without life. Idolatry and paganism therefore need not be counted with.

One is pre-eminent. It is the Christian Religion.

Amongst all these religions one stands out pre-eminently—it is clearly the religion of the True God, if there is any such on earth. This it proves itself to be by the sublimity of its doctrine, by the high models and noble principles that it places before us—it is the Christian Religion, or the Religion of Christ.

What it teaches.

It says that more than nineteen hundred years ago, the Son of the Eternal God came down here on this earth, and that He lived for thirty-three years amongst men—that He went about doing good to all, preaching and teaching—that he worked the most wonderful miracles, making the blind to see and the deaf to hear, raising the dead to life, stilling the wind and

the sea, even raising Himself from the dead, and eating and speaking with His Apostles after His Crucifixion. It says that He founded a new religion, instilling the most sublime principles of morality and virtue, that He changed the face of the whole world—that every fact in the history of our race is invariably referred to the date of His birth; thus we say that such and such an event occurred in 1875 or in 1847 or in 1516; meaning that it took place so many years since His birth. It says that He left a Church which was to be the pillar and ground of truth, and to be infallible, and to be such that if any one should not hear her he was to be treated as a heathen. All this she teaches.

It behoves us, then, as we value our immortal souls, to look carefully into this new religion, to examine its claims, and see if it is in truth what it purports to be, a communication to man from the great God Himself. This, then, is our work. We must take up the religion of Jesus Christ. We ought as Christians, in order to be able to face the dangers of the world, see the grounds of our religion, and be able to give a reason for the faith[that is in us. Without this we are most likely in this age to suffer shipwreck of our faith, for, as Father Faber said: “The man that has not an intellectual respect for his religion is the most likely to betray his God.” *Creature and Creator*, p. 380.

It behoves us
to know the
true Religion.

We proceed, therefore, now, in this first part, to treat of the truth of the Christian Religion and of the Infallibility of the Church. This once established, everything else follows as a necessary consequence.

BOOK I.

THE CHURCH—AN INFALLIBLE GUIDE.

PART I.

THE CATHOLIC CHURCH WAS FOUNDED BY
CHRIST, AND IS INFALLIBLE.

SECTION I.

CHAPTER I.

OBJECT OF THIS COURSE.

THE object of this little Course is to enable those who are capable of it to have a more thorough knowledge of their religion—that is to say, of what they really believe and why they believe it, and also to inspire them with a keener appreciation and realization of these great truths, so that they may regulate their lives thereby.

We want to know
(1) *what* to believe,
(2) *why* we believe it,
(3) we want to regulate our lives by our belief.

We have now arrived at that period of the world's history when, through the medium of the Press and the spread of so-called education, everything, even the most sacred, is made the subject of discussion and of cavil, and even of hostile criticism. Everything is attacked. Whether we like it or not we must hear these things. We have no choice in the matter. We see them in books, in newspapers, in magazines, in periodicals, even in popular novels. We hear them in conversation—in the office, in the shop, even in the drawing-room. Glib young ladies and gentlemen, with alarming impudence, think it very clever and quite the proper thing to have an advanced opinion on Religion, little mindful of the fearful havoc they may make, even by their jests. But when the jest is past, the evil often remains behind to blossom in a fatal hour.

Importance
of this
knowledge.

We must see
now how
impregnable
our position
is.

It will be too
late to look
for arms in
after life.

This being so, it behoves us to be ready for the attack when it does come, as come it must. We must know our position. We must see its true strength—its great points of vantage—we must have confidence in it——we must see how thoroughly impregnable and unsailable it is. We must see what we have to defend, and how we are going to defend it, and in what state our defences are. It will be too late to be searching for weapons when we have been captured by the enemy. And yet is not this the case with too many young people from our schools and colleges. They neglect whilst there to provide themselves with those arms that they are sure in after-life to require. They are too simple, too guileless, too self-confident. They cannot imagine by any possibility the fierce attacks their faith must suffer, and so they come to face them unprepared. This is a very serious evil. Our enemies are up and doing—very energetic and untiring in their assaults and furnished with immense learning and the latest implements of war. Father Faber says that “nowadays the man that has not an **intellectual respect for his religion** is most likely to betray his God.” (*Creature and Creator*, p. 380).

Even Huxley said, after his visit to Maynooth, “**Our great antagonist**—the Catholic Church—the one great spiritual organization which can resist, and **must** resist, the **progress of Science (?)** manages better. I met the Professors in Maynooth learned, zealous, determined men. We spoke as outposts of opposing armies during a truce. I pointed out the difficulties their students would have to encounter from Science. They said, our Church has passed many storms. It will weather this one also.

We explain and refute these heresies. I heartily respect such an organization that faces its enemies. It will do us good. At present many a spirited free-thinker makes use of his freedom mainly to vent nonsense. If Bishop Butler were alive, he would make short work of much of the current infidelity."—

Huxley's *Lay Sermons*, p. 54.

But we must not be content with this mere knowledge of our religion and its proofs. It is not sufficient for us to know what we are to believe and to understand it, and to be able to explain it and prove its truth to others, if necessary ; we must above all feel these great truths and appreciate them fully and direct our lives by their light, else all our knowledge is vain. As it would be of little use to know Arithmetic and all its rules and proofs unless we reduced them to practice, so it will be of little avail to us to know the existence of God and how to prove it, and also to be aware of the strict account we must one day render to Him of all our thoughts and words and deeds, if, after all, these great truths have no influence on our conduct. Our greater knowledge may but increase our guilt. If there is a God, as beyond all doubt there is—and if He created us and redeemed us with His Precious Blood, and has given us all that we possess—surely He must expect some return and we must have some duties to perform in His regard. It cannot be the same if we love Him or insult Him and break His law and injure our neighbour. We must then render some account to Him of our stewardship. That must be in this life or in the next, and as we see frequently it is not here, it must be in the next. What a fearful thought is this—we are to live

Above all we must *direct* our *lives* by our Faith, else all is vain.

It is of small avail to know what we ought to do if we do it not.

for ever after death—and how well calculated it is to influence all our lives.

And yet, is not this a point too frequently lost sight of. Our boys and girls in our schools can repeat the answers to the questions put, and can explain all the words in these answers and even solve inconceivable conundrums proposed to them; and all this without the faintest realization of the tremendous consequences which flow from the awful truths they so jauntily expound. It will be of little avail to know what we ought to do if we do not do it—to know the law if we do not keep it.

The Author of the *Imitation* puts all this beautifully. He says:—

“ Speak, Lord, for thy servant heareth.” “ Give me understanding that I may know Thy testimonies. Let not Moses nor any of the prophets speak to me, but speak thou rather, O Lord God, for they without Thee will avail me nothing. They may sound forth words, but they give not the spirit. They speak well, but if Thou be silent, they set not the heart on fire. They deliver the commandments, but Thou enablest us to keep them. They show the way, but thou givest strength to walk in it. They work outwardly, but Thou instructest and enlightenest the heart. Let not then Moses speak to me O Lord lest I die and prove fruitless if I be only outwardly admonished and not ENKINDLED WITHIN, lest the word which I have heard and not fulfilled, which I have known and not loved, which I have believed and NOT OBSERVED, RISE up in JUDGMENT against me! ”—(B. II., ch. 2.)

We do not realize the fearful consequences of these awful truths.

The object then of this little treatise is to enable persons to know more thoroughly the great fundamental truths of their religion, to enable to explain and defend them, but above all to **fire their minds** with these great truths and **direct their actions by them.**

CHAPTER II.

WHAT IS FAITH ?

WHAT ARE THE QUALITIES OUR FAITH SHOULD POSSESS ?

What, then, is Faith ?

By Faith we mean a firm, unwavering, unalterable, constant belief and certainty of all the truths proposed for our belief by the Holy Catholic Church, and that not because we can understand them, or see them, or can prove them, but simply and solely because God has revealed them, who cannot lie.

What is
Faith ?

Let us consider carefully all that is contained in this definition.

1°. First, then, our Faith must be firm and unwavering. There can be no hesitation, no doubt, no fearing that perchance in the advance of science some of the truths taught by the Catholic Church may turn out to be false. There can be nothing of this sort. Only absolute certainty can be admitted in reference to these truths. I must be as certain of the truth of these doctrines as I am of my own existence, or of the fact that the

Faith admits
of no wavering,
no doubt.

(a)

whole is greater than its part, or that 2 and 2 are 4.

To doubt or fear for a **single instant** the truth of these doctrines would be to give up my faith. To believe with a fear that I may be wrong, with a vague suspicion that science may one day prove these doctrines false, is not to believe at all, but merely to be of opinion. Surely if a man tells me that beyond all doubt he sees such and such an object or person, and if I think he may be mistaken and go and look for myself, surely I cannot be said to believe his word. On the contrary I do not believe it. I openly protest to him that I cannot trust him, that he may be wrong, but that I will see for myself. This in reality is to offer him the greatest insult.

So in the same way to begin to doubt the truths of faith, to begin to think that by some possibility they may be wrong is not to believe God at all, but to say to Him in act, if not in word : " My God you have told me that such and such doctrines are true, but I cannot believe You. You do not understand these matters well ; You may be deceived ; science has made tremendous strides of late ; I will ask the philosophers ; I will look carefully into these questions myself ; I will submit them to my own reason, and whatever will appear rational and correct to me that I will believe. As for the rest, whatever I cannot see or understand, that I must reject. I cannot take your word for it " What fearful language! And this is what all who doubt say. Surely this is not to **believe in God**, to rely on His unerring word—this is not to offer Him the homage of our understanding and to bow down our intellects before Him, saying : " I believe, O Lord; help mine unbelief. I do not understand these matters, it is true—I

If I doubt a man, I say I do not believe his word.

The absurd blasphemy of doubting if God *really* spoke.

cannot see them—they even appear contradictory to my weak reason ; but You have said they are so, and I submit to Your Divine Words, be they ever so incomprehensible." It is, on the contrary, to believe in myself—to make a God of my own intellect, and to offer the greatest insult I possibly can to Almighty God.

2°. Our Faith must be universal. We must believe all the truths God has revealed, be they ever so incomprehensible. It is not sufficient to believe most of the important truths—nor even to believe a hundred or a thousand of them. We must firmly believe each and every one. If we even doubt but one, we have lost our Faith. The moment that we doubt, that moment we offer the greatest insult to Almighty God. We tell Him that He is deceived ; that He does not understand the matter ; that what He says is false, or may be false.

Every morning at our prayers we make the most beautiful submission of our understanding to Almighty God, when we say from our hearts : " I firmly believe all whatsoever the Holy Roman Catholic Church proposes to our belief," be it ever so incomprehensible—ever so surrounded with difficulties, and even with apparent contradictions.

3°. Further, we must believe all these truths which the Holy Roman Catholic Church proposes to our belief not because we see them or understand them, or can prove them, but simply and solely BECAUSE GOD TELLS US THEM, and He is infallible, and cannot lie.

To believe these truths because I see them, because I understand them, because I can prove them, is not to

Faith must be universal.

To doubt one doctrine is to abandon our faith.

mn. J

We must believe the truths of Faith because God revealed them.

To believe,
because I can
prove it, is to
believe my-
self not God.

believe Almighty God at all, but is to believe my own dear self. This is not to pay the homage of our understanding to God, but to make a God of our own understanding.

If, on the contrary, I bow down my intellect before God—that faculty of which I am so proud, which is man's noblest gift and which makes him most like to God, and which he will never yield to any man—if I say I bow down this faculty before my God, and say to Him from the bottom of my heart: “**My God, I do not understand these things; I do not see how they can be; they even appear to me contradictory; but my poor intellect is very weak and dark—and Thou, the Eternal Truth, who canst not deceive nor be deceived, dost say 'tis so, I believe, O Lord—help my unbelief.”**” This is, indeed, a most acceptable homage to Almighty God. Here we adore His Knowledge and His Truth.

It is not difficult to believe what God has taught.

Now I may remark that great objections may be raised against the truths of Faith, and I may not be able to answer these objections; but that in no way lessens my belief in them. **If the great God tells me for certain that they are true, surely I may believe them.** Some persons may say that it is hard to act in this manner; but, surely, with grace, it is not so. **If God Himself came down from heaven and told you unmistakably that such was true, would you refuse to believe Him?** No, no. **It is not hard to believe a God. The real difficulty is TO BELIEVE HIM TO BE GOD, AND NOT TO BELIEVE WHAT HE SAYS. It is impos-**

Beauty of
Faith.

sible in truth to believe that God has spoken and yet withhold our credence.

NOTE.—To see these ideas beautifully brought out, read two pages in Newman's Sermon on Faith (*Mixed Congregations*, p. 216); also, the passage given in the *Idea of a University*, p. 466, beginning with the words : “ He who believes in Revelation with that absolute faith which is the prerogative of a Catholic laughs at the idea that anything can be discovered which can contradict any dogma of his religion.”

CHAPTER III.

HOW ARE WE TO KNOW WITH CERTAINTY WHAT GOD HAS TAUGHT. ?

How are we to know with certainty what God has taught?

By the authority of His Church, which is the Pillar and ground of truth.

This is the great and all-important question—the unum necessarium—the one point which, if properly settled, settles all else.

How are we to know with certainty what God has taught? Surely if we can settle this all controversy is at an end, for if God has taught anything undoubtedly we must believe it.

We know what God has taught from the *Infallible Church*.

The Great
Question.

The whole dispute then resolves itself into this : How can we know with certainty what God has taught?

And the answer is exceedingly simple : By the authority of His Church, which is the Pillar and ground of truth and which is infallible, which cannot err by any possibility, for the gates of hell shall not prevail against her, and which God Himself commands us to hear. "He that will not hear the Church," says Christ, "let him be to thee as the heathen and the publican."

How do we know that this is the way appointed by Christ for knowing, with certainty, what God has revealed ? Very simply.

CHRIST MUST HAVE FOUNDED AN INFALLIBLE CHURCH.

If Christ is
the Son of
God He must
have taught
something.

It is absurd
to say He
preached for
three years
and said
nothing.

Surely it is the clearest teaching of common sense that if Jesus is in very deed the true Son of the Eternal God, and if He came down from heaven and spent thirty-three years on earth to redeem man and show him the way to heaven, and, if further, He spent three of these years in preaching His doctrine—surely, I say, it is clear as noon-day, and the merest common sense to say that He must have taught SOMETHING and something very, very DEFINITE in that time, and that we must believe it and nothing else. It is absurd, with the highest conceivable degree of absurdity, to say that the Son of God came down from heaven upon this earth and spent three years preaching and teaching, and that in all that time He taught nothing, to

say that during all His preaching—even when He made use of the most solemn asseveration: “Amen, Amen, I say to you, unless you believe;” “Heaven and earth may pass away but my words will not pass away”—to say that on all these occasions He invariably conveyed to His disciples that in very deed He meant nothing whatsoever by what He was saying that they were not to believe one word He said, that whether they believed what He said or even quite the contrary was equally pleasing to Him, that when He said “This is my Body,” He really meant nothing; He, in reality, told them, when he said, “This is my Body,” “Don’t mind what I am saying now, don’t believe one word of it, I really mean nothing—when I say ‘This is my Body’ I mean it is not any such thing, I mean it is my Body and it is not my Body, and it is a representation of my Body, or a mere commemoration of a ceremony; you may believe any of these things you please, or none of them—one is as pleasing to Me as another; above all things, ‘don’t be sure of anything.’” Surely such a supposition is too grotesque to be admitted.

If the Son of the Eternal God spoke, He must have said something—He cannot have acted as a fool, and this something must be very, very definite, and I must believe it with all my heart, even under pain of eternal damnation. So far is perfectly clear and simple.

From this it follows that He must have left us **some Infallible Guide**, which cannot deceive us or be deceived itself, whereby we may know with **certainty** what precisely He has taught without any fear of error; else He would

And He must have left us an *Infallible Guide*, whereby we can know His doctrine.

require us to believe doctrines that we could not be sure of under pain of eternal damnation. This is absurd. It is absurd to say that the God of all Justice and Mercy bound us to believe certain doctrines under the severest penalties, and that He left us no means of knowing what they were, or only a guide that is fallible, that may lead us astray, and so bind us to believe error.

CHAPTER IV.

PARAMOUNT IMPORTANCE OF THE BELIEF IN THE INFALLIBILITY OF THE CHURCH.

THE ONE NECESSARY DOCTRINE.

If we can prove that the Church is *Infallible*—all controversy is at an end.

If we can prove beyond yea or nay that Almighty God did really establish an INFALLIBLE GUIDE on earth, and that that is the Catholic Church, then all controversy is at an end; there is no need of further discussion or of any more independent proofs of the various points of dogma. If I wish to know what I am to believe, I need only ask the Church.

This is the one great fundamental doctrine, which I must get in. It includes in itself all other doctrines; it reduces all controversies to one great controversy: Is the Church infallible? If she is, there is no further need of examination to see what I am to believe.

If the Church is infallible, if it is God's own accredited messenger, if it is God's mouthpiece, if it cannot by any possibility fall into error, then I know at once what I am

to believe ; I believe whatever the Church teaches. In acting thus my mind is at perfect ease ; I know I cannot err, for the Church is infallible, and it teaches this doctrine.

Someone may ask me do I believe such and such a doctrine, and I reply : " Yes, if the Church believes it. No, if she does not ; " and in this I am perfectly secure. Never leave this vantage ground ; to do so would be to court defeat. But someone may urge there are great difficulties that can be raised against this doctrine, and science may perchance prove it false. I reply : NEVER. THAT IS ABSOLUTELY IMPOSSIBLE. If the Church is proved to be infallible, if she cannot err, and if she teaches this doctrine, surely it is simple folly to suppose it may be untrue ; it is a contradiction in terms. I cannot hold for an instant that the Church is infallible, and still that she may err in what she teaches. I must give up one or other of these doctrines. I may say that the Church can err in certain cases, and then admit this doctrine as false ; but I cannot, with any show of reason, maintain that the Church is infallible, and then turn round and say she may teach this doctrine, which is false.

I. From this we see that if we want to know for our own enlightenment and direction, what doctrines we are to believe, then we have recourse to our infallible guide, the Church, and she will teach us (without any fear of error or of guiding us astray), what we are to believe.

II. This doctrine of the Infallibility of the Church relieves us from all necessity of entering into controversy on the various doctrines of the Church. It reduces all

It is absurd
to say the
Infallible
Church may
err.

We know
from the In-
fallibility of
the Church
(I) what to
believe.

*II. All contro-
versy is re-
duced to one
point—Is the
Church In-
fallible.*

controversy to one single point: "Is the Church infallible or is she not?" If she is infallible, then to know what I should believe I have only to say I believe whatever the Church believes, be it ever so incomprehensible. If she is not infallible, then there is an end to all definite religion and teaching. All controversies are submerged in this one; this is the only question we are called on to decide. Questions about the Real Presence, Transubstantiation, the Mass, Confession, Communion under one kind, Purgatory, Indulgences, Images, Prayers for the Dead, the Infallibility of the Pope, the Immaculate Conception, the Inspiration of the Scriptures, Free Will, Miracles, and a thousand other subjects, are all resolved by the answer to this simple question: Is the Church infallible, and does she teach these doctrines? If she is infallible, and if she teaches these doctrines, then they must be true, for she cannot err, and we must believe them.

III. The Infallibility of the Church is the one doctrine for overcoming difficulties.

III. Thirdly, this belief in the Infallibility of the Church is of the utmost importance in enabling us to put aside with ease and comfort all objections against our holy religion, no matter how grave they be, and how seemingly contradictory to our faith, and in enabling us to remain in perfect confidence and undisturbed peace amongst the greatest difficulties. For we can always say, if the Church is infallible and really teaches these doctrines, then they must of necessity be true, though I may not be able to reconcile them with other known truths. Any objection raised against such doctrines, no matter how strong and plausible, must be false, though I cannot see how to solve it—for "Truth cannot be opposed to truth." Truth, indeed, often appears

to be opposed to truth, but then, as Cardinal Newman says, "In such cases, on closer examination, it will be found that this seemingly opposed truth is either—1st, not **true**; or 2nd, is not **really contrary** to anything **revealed**; or 3rd, is not **contrary to anything really taught** by the Church, but to some doctrine **confounded with her teaching**."

The objections to the Church's doctrines may be **strong**, yea, **very strong**, and I may not be able to **answer** them—quite so. And even on certain occasions they may seem **unanswerable**. This also is correct. But not on that account for one moment do I falter in my allegiance to the Church. I know that she is **Infallible**, that she is the Messenger of God and cannot lie. I know that every truth in this world even the very simplest, even the existence of that table, if pursued **sufficiently far** is beset with **insoluble** difficulties, and **that still it would be the height of folly to deny it**. Finally, I will ever remember with Cardinal Newman, that "**10,000 difficulties don't make one doubt.**" *

To my mind, the great and only safeguard of our faith is this firm belief in the Church's Infallibility.

I am convinced that this is the great preservative for a young Catholic in society. Many objections against his religion must come across his path, and his **only chance of being able to overcome** them is his **constantly** being able to fall back on this doctrine, and to say **with his whole heart**, and with **absolute confidence**, and with his whole intellect, "I believe most firmly **whatsoever** the Holy Roman Catholic Church believes

Great
difficulties—
no obstacle to
belief.

The Infallibility of the Church is our only safe-guard.

* On all this matter see Part II. of this book.

and teaches, be it ever so incomprehensible, and I believe it because the Church is infallible and cannot err, and she is the Messenger of God."

IV. For Converts neglect every doctrine but the Infallibility of the Church.

Fourthly. This belief in the Infallibility of the Church is the easiest and in fact the only method by which an earnest searcher after truth can be brought to the true faith, the Holy Catholic Church. If you begin to prove each and every separate doctrine of our Church to an earnest inquirer you will never end. When you have with much labour convinced him of one or two doctrines and then go on to prove some others, he immediately forgets what you told him, or he forgets the proof, or he sees new difficulties in the way. And scarcely have you again steadied him on these points and begun to proceed when new difficulties arise, and so you are always beginning and never ending. The building, according as you raise it, is always falling down, because it has no firm foundation on which to rest. What you should do in such a case is this: You should neglect and put aside as irrelevant every other doctrine but this one of the Infallibility of the Church, and insist on it. What you should say to your earnest inquirer is this: We shall not enter into discussion on each and every point, this would be endless. We shall put aside all questions about Purgatory and Indulgences and the Real Presence and Images, etc., and we shall confine all our attention to this one point and try at any cost to clear it up, viz., Is the Church Infallible? If she is then there is an end to all controversy. I must believe what she teaches, she cannot err, and if she teaches the doctrine of Purgatory or the Real Presence then there is an end to the matter, it must be

true. On the contrary, if some Church is not Infallible, absolutely Infallible, then there is an end to all Religion, for I cannot find out what to believe with certainty.

SOME AUTHORITIES ON THE IMPORTANCE OF BELIEF IN THE INFALLIBILITY OF THE CHURCH.

It is of such paramount importance to get in this doctrine of the Infallibility of the Church thoroughly well, and to see that it really solves all controversies, that I think it will not be out of place to give a few quotations from some of our greatest authorities on this subject to see how thoroughly they were convinced of this doctrine.

Cardinal Wiseman says :* “ It is manifest that if we can prove that an Infallible authority exists in the Church, then assuredly we make good all points on which we are charged with having fallen into error.”

Cardinal
Wiseman.

Again he says : “ It is evident that all our doctrines are virtually and essentially demonstrated if this fundamental proposition (of the Infallibility of the Church) can be proved, and thus all questions are absorbed in the one of the divine right of the Church to define without danger of error.” †

Cardinal Manning remarks :‡ “ When the authority of the visible Church is denied the foundation of certainty is broken and the principle of uncertainty introduced.”

Cardinal
Manning.

* *Lectures on the Principal Doctrines of the Church*, p. 12.

† *Ibid.*, p. 12.

‡ *Grounds of Faith*, p. 22.

Again : “The source of all heresy is that men deny the existence of a foundation divinely laid upon which revealed truth can certainly rest.” (p. 22).

Cardinal Newman.

Cardinal Newman says : “We do not believe that God spoke once and now speaks no more, but that beginning to speak then, He speaks still.”

Again : “I did not believe Transubstantiation till I was a Catholic. I had no difficulty in believing it as soon as I believed that the Roman Church was the Oracle of God, and that she declared this doctrine to be part of the original revelation.” *

“Be convinced,” he cries out, “in your reason that the Catholic Church is a teacher sent to you by God and it is enough.”

“No person,” he continues,† “should enter the Church without a firm purpose of taking her word in all matters of doctrine and morals. If you are right as far as it is you cannot go very wrong.”

Dr. Bagshawe says :‡ “All controversies logically come to this. ‘Is there an Infallible Guide?’ All other points are insignificant. It is the one thing on which all controversy with Catholics turns, and it is the LAST people generally treat. And our opponents never think of examining it and trying to refute it. People very much undervalue the importance of this question.”

* *Apologia*, p. 239.

† *Mixed Congregations*, p. 232-3.

‡ *Credentials*, p. 59 *et seq.*

Again he says : " I have tried to show that this point of the Infallible authority of the Church carries with it all other **questions**, and that when once you have come to this conviction (of the Infallibility of the Church) there is nothing left to dispute about." *

Cardinal Newman says : " A convert sometimes goes back to Protestantism ; the reason may be he has never believed in the Church's Infallibility." " The question of the authority of the Church is the turning point of all controversy, and on the decision of that everything rests."

CHAPTER V.

HOW, THEN, DO WE PROVE THAT THE CHURCH IS INFALLIBLE (AS THIS IS THE ALL- IMPORTANT POINT).

All our attention must now be riveted on this one point, as it settles all other controversies. First of all, then, it is perfectly clear, as shown above, that if Christ is in very deed the Son of God—and if He came down from Heaven and appeared on earth and preached and taught for three years, it is clear, I say, that he must have taught something—and something very definite too, and that we must believe that something, even under pain of eternal damnation. It is plainly absurd to say that the Son of the Eternal God preached on Earth for three years and taught

Christ must have taught something.

NOTHING. This is a most fundamental point, and must be grasped thoroughly at any cost. We must recur to it again and again. Everything depends upon it.

If, then, it is absolutely certain that Christ the Son of the Eternal God taught certain very definite doctrines, and if He bound us to believe them under the severest

Therefore He
must have
left an In-
fallible Guide.

penalties, then it is equally clear that He MUST have left us an Infallible Guide, else He would have bound us to believe what may be error.

It cannot be that each person is left to his own reason and judgment to find out what Christ taught, else there would be no definite religion at all. This history and experience show us all too plainly. If each man is to judge for himself, then we shall have as many religions as men,

Else all be-
lieve as they
wish as
Protestants.

or, rather, we shall have no religious belief at all having any certainty; for we shall believe one thing to-day, and another to-morrow, and a third the day after. We shall never be certain of anything. If each man is to be his own interpreter, then it were in vain that Christ taught anything, for, as sure as the Sun is in the Heavens, men will hold contradictory opinions. This we see in Protestantism; one man takes one meaning from our Lord's words, and another the very contrary, each equally confident in his opinion, or, rather, neither having **any confidence** in any opinion as really true. Why is one man to prefer his own opinion to that of all others? May he not be wrong as well as others? Consequently his only legitimate conclusion is that he may be in error quite as well as another, that nothing is certain and true, and that there is no such thing as religion and faith at all. Hence *The Times* remarked very truly in an

article on the Pan-Anglican Synod that, "The members of the Synod come together every year from all quarters to protest that each and every one of them is FALLIBLE and may be in the wrong; that the whole of them are still more fallible, and that consequently the only sensible conclusion to be arrived at is that there is absolutely no means whatever of arriving at the truth."

A Protestant
is bound to
believe that
his Church is
fallible.

Dryden writes :—

" As long as words a different sense will bear,
And each may be his own interpreter,
Our airy faith will no foundation find
The word's a weathervane for ev'ry wind."

Hind and Panther.

Marshall in his admirable *Comedy of Convocation* represents Canon _____ as holding that you are bound by the Thirty-nine Articles to hold as a Protestant that there may not be a God, for the Article says, "As all Churches have erred," etc., we may err in this doctrine.

If, then, we are to have any religion at all we must of absolute necessity have some Infallible Guide to tell us what to believe without any shadow of error. There would be no meaning in the terrible threats and denunciations uttered by our Lord and St. Paul against unbelievers if there was nothing definite to be believed.

At this point THREE INDEPENDENT GUIDES, and three only of any importance, present themselves for our acceptance.

*Three Guides
present them-
selves.*

FIRST FALLACIOUS RULE OF FAITH.

First Guide.
*Private
Inspiration.*

Qualities our
Guide must
have—

1° Suited to
all.

2° Not liable
to lead into
error.

Private In-
spiration has
led into error.

The first says that our Guide is to be Private Inspiration. Each man is to believe and to do what the Spirit moves him to. Each is to have a private Revelation of his own, and there are to be as many true religions as there are men on Earth. This is evidently false, for surely it is perfectly clear that contradictory religions cannot be true.

It is perfectly clear that our Guide in this matter should of necessity possess the following qualifications :

First, it should be such that those persons who sincerely seek for truth should certainly find it by following its guidance.

2°. It should be SECURE and NEVER-FAILING so as not to be ever liable to lead a rational, sincere inquirer into error, impiety, or immorality of any kind.

3°. This Guide or Rule must be UNIVERSAL, that is to say, adapted to the abilities and other circumstances of all those persons for whom the Religion itself was intended—namely, all mankind.

Now Private Inspiration has none of these marks. It is liable to conduct, and has actually conducted many into error and impiety—therefore it is not the Guide we require. History proves this.

We may put the Proof in a Syllogism, thus :—

Private Inspiration cannot be our Guide in Religious Matters if it may lead inquirers into error and has often done so.

But such is the case.

Therefore, Private Inspiration cannot be our Guide in Religious Matters.

History clearly proves that Private Inspiration has often led people into error.

The followers of Montanus, Maximilla, and Priscilla, held this doctrine. They proclaimed that God, having failed to save mankind by Moses and Jesus Christ, sent them. The two former hanged themselves.

Again, the Anabaptists held this doctrine. They arose in Germany. John Bockhold, a tailor of Leyden, was their head. He proclaimed himself King of Sion, and was really King of Munster in Lower Germany. Here he committed the greatest excesses, marrying eleven wives at a time, and putting them and numberless others to death at the **motion** of his supposed interior spirit. His disciples ran naked through the streets, crying, "Woe to Babylon," "Woe to the wicked," and when they were on the scaffold they danced and sang in the light of the Spirit.

Herman, another Anabaptist, declared himself the Messias, and cried "Kill the priests. Kill all the magistrates in the world. Repent; your redemption is at hand."

It would be easy to mention countless other instances in which men were led into the grossest errors by their Private Inspirations. Can it be possible that this is the **true** Rule of Faith and the means appointed by God for teaching us what all must **believe** and what He taught? (See Milner's *End of Controversy*, Sixth Letter.)

THE SECOND FALLACIOUS RULE OF FAITH.

2nd Guide—
The Bible.

The Second Guide or Rule, that is presented, is the BIBLE. We are told that each man is to take up the Bible and to make out his religion for himself. This is silly as we may easily see.

PROOF.

The Proof runs thus :—

The Bible as interpreted by each individual cannot possibly be the true Rule of Faith if (1) “ It is not suited or adapted to all ” ; (2) if “ It did not exist in the beginning ” ; (3) if “ It is not a secure Rule so that it could not lead into error ” ; (4) if “ It has led many into error.”

But such is the case.

Therefore, the Bible, especially the New Testament, cannot be the Rule of Faith.

First, then the Bible is clearly not suited to lead all into the true Religion.

Many people could not read the Book, especially in the original Greek or Hebrew, even if they had it. For centuries before the invention of paper and printing it was perfectly impossible for even most persons to get a copy of the Bible. Every copy had to be written. Was each man to write a copy for himself ? What if he could not write, as is true of so many at the present day ?

This cannot
be
(1) Many can-
not read.

(2) Many can-
not under-
stand it.

Then, again, even for those who could get the Book, and could read it, how many could understand it ? Are there not in it, as St. Peter says, “ many things difficult to understand ” ? How many would take the same

meaning out of all the passages? Thus we see that if there is to be any definite religion at all—if there are not to be as many **contradictory** religions as men, you must have an Infallible Guide, you cannot get your religion from a Book. As O'Connell said, you can drive a coach and four through any Act of Parliament.

2°. The New Testament did not exist in the life-time of our Lord.

Surely it could not be held in common sense that our Lord gave us the New Testament, or the Gospels, to be our Guide in matters of religion. This is perfectly clear for He could not have given us for a Guide, a book that did not exist. It should ever be kept clearly in mind when discussing this question, that the Gospels did not exist, and in fact could not exist, in the life-time of our Lord. They describe in minute detail His Crucifixion and His death, His burial, His Resurrection from the dead, and His Ascension into heaven, and His various appearances to His Apostles and Disciples—eating with them, drinking with them, speaking with them, and making long discourses to them. How could the Gospels relate all this if they were written in His life-time? Surely, then, it is clear as noon-day, that our Lord did not leave His followers the New Testament that they might learn their religion from it.

Besides, if our Lord wished His Disciples to learn their religion from a book, and that under pain of eternal damnation, should we not expect that He would write the book Himself? Yet He never wrote anything. Should we not expect that He would leave clear and strict orders that everyone should supply himself with a copy of this

Our Lord could not have given the Bible as our Guide.

1° The New Testament did not exist and could not exist then.

2° If He gave the Bible as Guide, He must have written it, and ordered all to study it.

book, that as his first duty he should learn to read it, and to understand it? Should we not expect Him to explain this all-important book, and leave others after Him to teach it?

3º He would have ordered copies to be written and circulated.

Should we not expect Him to circulate many copies of this book to the ends of the earth, and to appoint others to do the same? Should we not expect Him to tell His Apostles to copy out this book and spread these copies through all the nations, instead of going about to preach and teach? Yet we see nothing of all this. He never wrote any book; He never left orders that any book should be written, and circulated; He never provided any means for the circulation of this most necessary book.

It was impossible to get the books or read them.

And here it is important to remember how **utterly impossible** it was for **persons** in the time of our Lord to get books—(there were no printing presses then); how **few**, how **very** few could read these books; how much fewer could understand them. What were the poor and ignorant to do? How were they to be saved? Or had they no souls worth considering? Clearly this was no means for spreading a religion that was to be universal. Only think how long a time it would take to write out **even** one copy of the Old and New Testaments?

What books are inspired?

But even if all these difficulties were removed it would still remain an **insoluble puzzle** for the poor people to find out were any books at all **inspired**, and if so, how **many**, and to what extent? How were they to find this out? How were they to know the meaning of what they read?

Surely, then, it is clear as day-light that our Blessed

Lord could not possibly have left the Bible as our sole Guide in religion.

3°. The Scripture as interpreted by each individual has as a matter of fact led many into error. History proves this.

HISTORY PROVES THERE IS NO DEFINITE RELIGION WHERE THE BIBLE IS TAKEN AS GUIDE.

This all history teaches us until we see Protestantism split up into as many sects as there are teachers. The fact is, as Cardinal Newman puts it, Protestant Divines "do not demand faith. They protest they are merely voluntary associations, and would be sorry to be taken for any thing else." "I never met," he says, "any one who believed, or said he believed, in the establishment, and I do not think that such a person is POSSIBLE." (*Discourses to Mixed Congs.*, p. 230.)

"Nothing is clearer than this, that if faith in God's Word is required of us for salvation the Catholic Church is the only medium by which we can exercise it." (*Ibid.*, p. 231).

"No other body but the Catholic Church even claims to be infallible let alone the proof of it" (*Ibid.*, p. 229.)

Read Dryden and *The Times* on Pan-Anglican Synod.
(See page 35.)

Luther, Calvin, Carlostad, Zwinglius, etc., etc., all preached against each other with the utmost virulence, each professing to ground his doctrine on the Bible. In vain did Luther denounce hell-fire against them,

There is *no*
firm faith
where the
Bible is
Guide.

Luther,
Calvin &c.,
preached
against each
other.

and threaten to return to the Catholic Church—"If you continue," he says, "I will recant whatever I have written and leave you."

Bossuet made Claude confess that "every artizan may and ought to believe that he can understand the Scripture better than all the Fathers and Doctors of the Church together."

And Watson recommends his hearers "to be persuaded that Infallibility appertains as little to them as it does to the Church."

Cardinal Newman writes : "Protestants appeal to Scripture, when a religious question arises, as their ultimate informant and decisive authority; but who is to decide for them that Scripture is really such an authority. Here they are at sea." (Read *Characteristics*, p. 284.)

St. Augustine says : "I should not believe the Gospel itself if the authority of the Catholic Church did not move me to do so."

"Let us be persuaded," says St. Jerome—and St. Augustine says the same—"Let us be persuaded that the Gospel consists not in the words, but in the sense. A wrong explanation can turn the word of God into that of man, or of the devil," for the devil can quote Scripture.

Can you be quite sure that you are right when many learned men hold the contrary? Ask anyone his belief on certain points—write down his answers. Ask him the same question again in three months—again write down the answers. You will be amazed at the difference.

"I maintain," writes Dr. Milner, "that no Protestant

Who is to decide what is inspired?

or Protestant Sect ever got their religion from the Bible. To test this let any six or ten persons who know nothing of religion except what they can get out of the Bible for themselves, be asked to write a summary of the doctrines they understand to be taught in the Bible. Will they all write the 39 Articles? Will any one of them write them? Will any two (not to say more) agree in their doctrines? What inconsistent and non-sensical doctrines we should obtain? No, sir; Protestants do not learn their religion from the Bible. They learn it from catechisms, creeds, parents, masters, ministers," etc.

Even the Protestant Divines admit this. Hooker says: "Of this we are right sure, that Nature, Scripture, and Experience have all taught the world to seek for ending of contentions by submitting itself to some judicial and definite sentence, whereunto neither party may under any pretence refuse to stand."

"Would you have the people think for themselves? Would you have them hear and decide on the controversies of the learned? Would you have them to enter into the depths of criticism, of logic, of divinity? You might as well expect them to compute an Eclipse or to decide between the Cartesian and Newtonian philosophy." Dr. Balguy.

The abstruse questions to which he refers he tells us, are—"Was Christ God?" "Did He die for sin?" "Did He send the Holy Ghost?"

St. Augustine says, "There are more things in the Scripture I am ignorant of than those I know." *

* For the above quotations, see Milner's *End of Controversy*, Letter VII.

No Protestant Sect ever got its religion from the Bible.

All must submit to some authority.

Are people to decide for themselves?

As soon would they calculate an Eclipse.

CHAPTER VI.

THIRD AND TRUE RULE OF FAITH.

~~✓~~ God's WORDS WRITTEN OR SPOKEN INTERPRETED BY AN INFALLIBLE CHURCH.

We seek an
Infallible
Guide. Two
have failed.

We have now seen most clearly, I think, that if persons admit, as in truth they must admit, that Christ was in very deed the Son of God and that He left some very definite doctrines to be believed by all—we have seen, I say; that then there must be somewhere an Infallible Guide to enable us to know with certainty what all must believe. We have further seen that three and only three Guides present themselves to fulfil this office. Of these two admit, in the most explicit terms, that they are fallible, that they may lead into error, and in fact have often done so. These are clearly not the Guides that we are looking for. They admit that they are fallible, and in truth there was no need for the admission. The fact was but too plain that they did often lead into the grossest errors.

The Catholic
Church alone
even claims to
be Infallible.

We might, therefore, close the case here and say, clearly there must be an Infallible Guide—this is evident if we are to know anything as certain. All the other Guides say they are not infallible, and they prove this fact beyond all doubt. Therefore, we might say that by default the only Church which even claims to be infallible must be such. But we are not going to be satisfied with this negative proof; we shall proceed now to prove in great detail that the Catholic Church is truly infallible.

To do this the more effectively we shall begin by proving, in a few words, from the fact of the Resurrection of Christ, that His doctrine is divine wherever it is to be found, and then we shall proceed to prove,

(2) That the Catholic Church is the depository of this doctrine and is infallible.

A SHORT PROOF OF THE TRUTH OF THE CHRISTIAN RELIGION TAKEN FROM THE RESURRECTION.

Proof:—The Christian Religion is divine if Christ rose from the dead.

But Christ did rise from the dead.

Therefore, His doctrine is divine.

This argument is perfectly clear and convincing—anyone can understand it. It must be evident to every person that if Christ rose from the dead, then His doctrine must be divine. For if He rose from the dead He must have done so either by His own power or by the power of God.

I. (1) If He rose by His own power, then He must be God, for no one else could have such complete dominion over death. We often heard of a holy man raising others from the dead. But it was never heard of that any dead man raised himself from the dead. This is a thing quite impossible unless to God. Therefore, if Christ raised Himself from the dead He must be God, and the religion He established must be true. Being God then, whatever He said must be true.

Proof that if Christ rose from the dead His doctrine must be divine.

(2) If, on the other hand, we say that Almighty God raised Him from the dead, then again we must admit that His doctrine must be true, else we should suppose that the God of all Truth co-operated with an Impostor for the sanctioning and propagating of a lie, thereby leading men inevitably into error. This, of course, is absurd.

If, then, Christ rose from the dead, clearly His doctrine must be divine.

Proof that
Christ rose
from the
dead.

II. Now nothing is clearer than this, that He did so rise from the dead. I prove that as follows:—

Christ really rose from the dead if that fact is attested to by numerous obviously truthful witnesses.

But it is attested to by numerous obviously truthful witnesses.

Therefore, Christ did really rise from the dead.

If the Resur-
rection is at-
tested to by
numerous
truthful wit-
nesses it must
be true.

First, then, it is perfectly clear that if the fact of Christ's having risen from the dead is attested to by numerous obviously truthful witnesses, then it must be true, else we must give up all faith in all historical facts, and in all facts of which we ourselves were not witnesses.

We must cease to believe in the existence of Napoleon, or of Julius Cæsar, or Pius the Ninth, or Cardinal Newman, for we never saw them, and we can only know of their existence by the testimony of others or of history. Again, according to this supposition, we should refuse to believe in the existence of Rome, or Paris, or New York, because we never saw them, and know only of their existence from the testimony of others.

It is clear, therefore, that if the Resurrection of Jesus

Christ be attested by numerous obviously truthful witnesses, it must be true. Now that it is so attested is easily proved, for it is attested to—

(1) By the Apostles and disciples, numbering over five hundred.

The Resurrection is attested by many truthful witnesses.

(2) It is attested to by numberless Jews and Pagans.

(3) And even by the avowed enemies of the Christian Faith, who did all in their power to exterminate Christianity, such as Celsus, Porphyry, Julian the Apostate, etc. Not one of these, even in their wildest dreams, ever thought of denying the fact of the Resurrection—it was too clear and patent.

Now these witnesses are obviously truthful—that is to say, (1) they could not be themselves deceived about the fact of the Resurrection.

(2) They did not wish to deceive others.

(3) They could not possibly deceive others, even if they wished to do so.

I proceed now to prove each of these assertions in the case of the Apostles.

First, then, the Apostles themselves could not be deceived about the fact of the Resurrection. Each of them knew our Lord perfectly, His appearance, His manner, His voice, etc.,—they had lived in intimate daily communication with Him for three years—they saw Him die in anguish on the Cross, they saw Him buried in the sepulchre—there could be no doubt then about His death. The Roman soldiers guarded most carefully the tomb, lest the disciples should come and steal His body away, and so the last error would be greater than the

The Apostles
could not
themselves be
deceived
about the
Resurrection.

So many could not be deceived so often.

"A spirit hath not flesh and bones."

St. Thomas puts his hand into the wounds of our Lord.

first—and yet, after all this, they saw their Lord and Saviour there in the midst of them after His death. It was not that they saw Him at a distance, or once or twice, or merely for an instant, like a flash of lightning or like a ghost. No; they saw Him over and over again. He remained with them for a considerable time. It was not merely one or two who saw Him and might be deceived, or might be enthusiastic or very impressionable; but they spoke with Him, ate with Him, put their hands into His wounds. This could be no ghost or spirit, as He Himself says in St. Luke xxiv. 39, etc. : "See My hands and My feet that it is I Myself; handle, and see: for a spirit hath not flesh and bones as you see Me to have, and He said: Have you anything here to eat, and when He had eaten He gave to them."

Yet even this was not sufficient for them, for Thomas was not with them when our Lord appeared, and when he was told by the other Apostles of our Lord's Resurrection, he said: " Except I shall see in His hands the print of the nails, and put my fingers into the place of the nails, and put my hand into His side, I will not believe. And after eight days our Lord again appeared, and He said to Thomas: Put in thy finger hither and see My hands; and bring hither thy hand and put it into My side, and be not faithless but believing. Thomas answered: My Lord and my God. Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen and have believed. These (things) are written that you may believe that JESUS IS THE CHRIST, THE SON OF GOD: and that

believing, you may have life in His name."—St. John xx. 25-31.

Surely there can be no deception here. The number of the Apostles, their incredulity, the length and frequency of the visits, all combine to show beyond doubt that the Apostles could not possibly be deceived with regard to so simple and patent a fact as that He whom they knew so well in life and saw dead was now alive and spoke and ate with them.

II. They did not wish to deceive others about the Resurrection of our Lord, for if He did not rise from the dead, what possible reason could they have for pretending to others that He had risen. He was then an Impostor—one who had deceived them—a liar. He had ruined them for life. He had taken them away from their families. He made them abandon their callings to follow Him. What were they to do now? Why shou they? What would they gain by keeping up the imposture? Imprisonment, chains, death in its most frightful shapes, as indeed befell them. On the contrary, if they exposed the imposture, what would they get?—rewards from the governor; riches and the thanks of all good men. Is it conceivable that twelve men would band together and conspire to ruin their fellow-men, and all for nothing? Would not SOME ONE AT LEAST have played the part of Judas and received his reward by unveiling the imposture? Yet not one breath of suspicion is ever heard about the matter. All are unanimous in protesting that He did rise from the dead, and they sealed their testimony with their blood. How absolutely

The Apostles
did not wish
to deceive.

Why shou
they?

Is it conceiv-
able the
Apostles
would con-
spire in fav-
our of one
who ruined
them?

overwhelming must the evidence have been to produce such wonderful effects, especially when we see how incredulous they were and how slow of belief they were after the Crucifixion. They say certain women frightened us, saying, "The Lord is risen," and Thomas refused to believe unless he put his hands into the wounds. And yet all yielded to the evidence. Therefore, it is clear they did not wish to deceive.

The Apostles
could not de-
ceive if they
wished.

III. Neither could they deceive, even if they wished to do so. For in order to deceive others they should—

- (1) Steal away the body and then
- (2) Secure that no one would reveal what they had done.

They could
not steal away
the body.

(a) This was impossible. How were they to steal away the body? The sepulchre was sealed with the Governor's seal—a guard of Roman soldiers, the finest in the world, was placed round the body for this very purpose, to prevent the very possibility of its being stolen away—for the chief priests and Pharisees came to Pilate, saying, "We remember this seducer said: After three days I will rise again. Command, therefore, that the sepulchre be guarded lest perhaps His disciples come and steal Him away, and say to the people: He is risen from the dead, and the last error shall be worse than the first." Could human ingenuity have devised more potent means to elude deceit? It was utterly impossible, therefore, for the Apostles to steal away our Lord's body. To do so they should go to the sepulchre and roll away the stone, and take our Lord's body. How could they do this without awakening even one

of the guards, and would not he arouse the rest? What likelihood was there that the Apostles (who were so weak and cowardly as to fly at the sight of the soldiers and deny their Lord and Master), would thus face certain death? How could they know that the guards would be asleep? And if the Guards were asleep, as they said they were, how could they possibly give testimony that the Apostles took away our Lord? Sleeping witnesses are not generally brought forward to testify to a fact.

(b) Even supposing by an impossibility that they could steal away the body—how could they possibly secure that NOT ONE OF ALL THEIR NUMBER would reveal the fact?

The Resurrection of our Lord is, therefore, attested to by many obviously truthful witnesses, who could not be deceived, who did not wish to deceive, and who could not do so, even if they had wished. It is, therefore, an indubitable fact. He must, therefore, have been God, and His doctrine must be true and divine.

We have here, then, in short compass an absolutely conclusive proof of the **truth** of the Christian Religion. All can comprehend it—it is so clear and simple.

I shall now proceed to prove in **detail** the truth of the Catholic Religion, and the Infallibility of the Catholic Church.

Sleeping witnesses are not often heard of.

Would not some one disclose the imposture?



CHAPTER VII.

BRIEF OUTLINE OF THE WHOLE COURSE.

Use of an
outline of the
Course.

Before proceeding to give the proof of the truth of the Catholic Religion in detail, I think it may be well to give a very brief outline of the whole proof, so that we may see at a glance how one point is related to another. This will serve to map out the subject for us, so that we can see in an instant what point we have reached in our argument, and what subject we must treat of next, and why.

This, then, is how the outline of the proof runs—

“1900 years ago, and more, A CERTAIN VERY EXTRAORDINARY PERSON appeared in this world.* And He said He was the SON OF GOD, and He worked the most extraordinary miracles to prove that He was the SON OF GOD (even to that of raising Himself from the dead); therefore, He was the true SON OF GOD, else we should say that the God of all truth co-operated with an impostor to prove a lie. This, of course, is impossible.† .

Jesus Christ
is God.

He preached
definite
doctrine.

Now, this most extraordinary person, who was in truth the SON OF GOD, preached various doctrines during three years—and these doctrines must be true—and He required us to believe them. He

* This all history testifies to, else why do we say we live in the year 1904, and not 1783, etc.; why do all nations agree in this date, why are all events referred to it?

† All this we know from each of the four Gospels merely regarded as truthful histories and not as inspired works.

must then have left us some Infallible Guide whereby we could know with certainty what we were to believe under the penalty of eternal damnation. This He did in founding His Church. HE SAID THAT HE WOULD BUILD A CHURCH, AND THAT THIS CHURCH SHOULD BE INFALLIBLE, THAT IT WAS TO LAST TO THE END OF TIME, AND WAS TO BE SPREAD THROUGHOUT ALL AGES AND NATIONS. (All this we know from the Gospel as history.) Therefore, that Infallible Church must exist somewhere now, since it is to last till the end of time. The question is : "Where is it ?"

He founded
an Infallible
Church.

The Protestants proclaim that their Church is fallible, therefore, it is not the true Church. No other Church even claims to be infallible, let alone the proof of it, therefore, by default, the Catholic Church must be the true one since all the rest are fallible. Add to this that Christ left clear marks or signs by which everyone of good will could easily find out which was in reality the True Church. These marks are that the True Church is ONE—it is HOLY, it is CATHOLIC, and it is APOSTOLIC. Now the Catholic Church, and it alone, has each and everyone of these marks or signs, therefore, it is the True Church.

He left marks
by which to
know this
Church.

Again, the pre-eminence of the Catholic Religion, its incomparable superiority over all other religions, its possession of the Apostolic Succession, its miraculous spread, notwithstanding the fiercest assaults of hell and the devil; its marvellous preservation against all the attacks of sin and error, the unheard

Further
proofs of the
truth of the
Catholic
Religion.

of constancy of her martyrs under the most cruel persecution, all prove beyond the shadow of a doubt that the Catholic Church is the True Church and is Infallible.

In the following sections I will take up each of these points in order and explain and prove it in detail.

N.B.—I should strongly insist that each member in the class should know every word of this proof off by heart, and should be able to take it up at once at any point—he would then be in a position to develop each point contained in it separately and in great detail.

SECTION II.

THE DIVINITY OF CHRIST.

SECTION II.

THE DIVINITY OF CHRIST.

1900 YEARS AGO, AND MORE, A CERTAIN VERY EXTRAORDINARY PERSON APPEARED IN THIS WORLD.

AND HE SAID HE WAS THE SON OF GOD.

AND HE PROVED HE WAS THE SON OF GOD BY THE MOST EXTRAORDINARY MIRACLES EVEN BY RAISING HIMSELF FROM THE DEAD.

THEREFORE, HE WAS THE SON OF GOD.

AND THEREFORE, EVERYTHING HE SAID WAS TO BE BELIEVED MOST FIRMLY.

CHAPTER I.

1900 YEARS AGO, A CERTAIN VERY EXTRA- ORDINARY PERSON APPEARED IN THIS WORLD.

Of this fact there can be no possible shadow of doubt. All history testifies to the appearance of such an individual. Every event is referred to His coming as to the most momentous fact in the annals of the human race. We all speak of occurrences as having taken place before the coming of our Lord or after that great event, B.C.

Every event
in History
dates from
the appear-
ance of this
man.

or A.C. The very structure of modern society bears testimony to the fact. The advent of this extraordinary being changed the whole face of the world. An impassable chasm separates the present from the past, and that dates from the birth of Jesus Christ. You say we live in the year 1904. Why do we say 1904? Why not 2004 or 1576? It is because this great and extraordinary personage was born nineteen hundred and four years ago. New principles, new ideas of religion and morality, and these of the brightest and sublimest sort, quite unlike those of any former time, date from that period. A new religion quite opposed to all our passions was promulgated at that time, and soon was spread throughout the world, and that was taught by this extraordinary person, who died a malefactor's death on the cross. Yet did His religion progress in spite of unheard of opposition and persecution. Clearly this individual was DIVINE. As Napoleon says: All men pass away and are forgotten, but here is One that LIVES. High and low, rich and poor acknowledge Him, millions of souls are conversing with Him and venturing at His word. Palaces, sumptuous and innumerable, are raised to His honour. His image is worn next the heart in life, and held before the failing eyes in death. Here, then, is One who is not a mere name. He is dead and gone, but still He lives, as the awful motive power of a thousand great events. He has done without effort what others with lifelong heroic struggles have not done. CAN HE BE LESS THAN GOD?" Newman's *Sermons on Various Occasions*, p. 44.

A wonderful religion was founded by Him.

All men die,
Christ alone
lives and
energizes.

Again Napoleon says: "I know men, and Jesus Christ was not a man." Lacordaire, *Jesus Christ*, p. 22.

Or as Rousseau puts it: "If the life and death of Socrates be those of a sage, the life and death of Jesus Christ are those of a God." (*Id.* p. 21).

Not only, then, do all history and the whole course of human events testify to the appearance of this extraordinary man nineteen hundred years ago, but furthermore we have His life written in the most surprising and minute detail by the Four Evangelists—who lived with Him and knew well all they relate. We can follow Jesus from day to day—we can trace His footsteps from place to place—we can behold all His miracles and hear almost every word He utters in the Gospel. Never was any man's biography written like this, and that by four different men, all contemporaries of Jesus, and yet without a single discrepancy.

His life is
written in
great detail
by Four
Contempor-
aries.

*Never was
there a bio-
graphy like
this*

If we can believe in any fact in the world's history, we must believe in the existence of this extraordinary person, Jesus Christ. Unless we are to stultify ourselves by refusing to believe in the existence of Julius Cæsar, or Napoleon, or Queen Victoria, or Pius X., we must believe that Jesus lived on earth.

And not alone this, but we must further believe that HE WAS A MOST EXTRAORDINARY MAN—there was never any seen or heard of before that was any way like Him. Every detail of His life and of His work and actions is related to us in the Gospels, with a minuteness and accuracy never seen before or since. There we have portrayed with wonderful uniformity, even to the smallest detail, this wonderful character—

He was a
most extra-
ordinary man
so sublime
and godlike.

quite unlike any other being. So glorious and sublime and Godlike is the character displayed in these writings that it would be utterly impossible for any one mere human being even to conceive of such. As Rousseau said : " No such being was ever dreamed of. The genius that could create such a character, with sentiments so sublime and actions so heroic, must be Himself DIVINE." How, then, could we possibly get not merely one, but four different men to devise and contrive, each of them, such a wonderful character, and how could they possibly agree in attributing to Him the same words and actions, the same miracles and parables, and sufferings and death, all occurring at the same time to the same person, under the same circumstances, and with the same results ? CLEARLY THIS IS UTTERLY IMPOSSIBLE. We must admit, then, that this extraordinary person did really exist nineteen hundred years ago, and further, that He said that He was the Son of God, and that He worked the most astounding miracles to prove that He was the Son of God, and consequently that He is in very deed the only Son of God.

All this we know from the Son of God Himself and from the Gospels and New Testament, generally, taken merely as truthful histories and not at all as inspired writings.

To create such a character one should be divine.

It is impossible that four men would invent such a character.

CHAPTER II.

**OUR LORD ASSERTED CONSTANTLY THAT HE
WAS THE SON OF GOD.**

One day Jesus said to His disciples: "Whom say you that I am?" Peter answered: "THOU ART CHRIST THE SON OF THE LIVING GOD." So far from rejecting these words as blasphemous Jesus accepted them, and said: "Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it to you, but My Father who is in Heaven."

Again Jesus said to the Jews: "I and the Father are one." And they took up stones to cast them at Him "because Thou being Man makest Thyself God."

Again the High Priest says to Jesus: "I adjure Thee by the living God that Thou tell us if Thou be the Christ the Son of God?" Jesus calmly answers: "I AM, and you shall see the Son of Man sitting on the right hand of the power of God and coming with the clouds of Heaven."

What an answer! Well might Lacordaire cry out: "What a man, a creature of flesh and blood who has before Him not only the weaknesses of life, but those also of death, dares to call Himself God! IT IS THE FIRST TIME IN ALL HISTORY. No historical personage before or since has set himself up as God. Man is not capable of uttering so bold a falsehood. The improbability is too striking. It is also manifestly useless. What end could it serve to call Himself God? It could

Jesus asserts
that He is the
Son of God.

It is the first
time in
History any
one claims to
be God.

add nothing but difficulties to His enterprise. Thenceforth it became necessary in all His actions that He should sustain the part of the Infinite even at His death and in His tomb. Was this humanly possible?"

The Jews cry out: "He ought to die because He made Himself the Son of God." "If Thou be the Son of God come down from the cross."

There is no doubt then that Jesus spoke of Himself as the Son of God—in this sense He was understood by Pilate and the Jews—for this He suffered death. In every line of St. Paul's Epistles we have the same truth put forth, and the same is true for all the other writers of the New Testament. Now, in putting Himself forth as the true Son of God, He must have been really such, or else a vile impostor and a fool. There is no middle course. It is necessary to insist most strongly on this.

Either Jesus Christ was in very truth indeed the true Son of God, or else He was the vilest impostor. It is absurd to say, as many nowadays do, that He was not the Son of God, but that He was the noblest human being that ever lived. This is absurd, for if He was not the Son of God, and still pretended that He was such, then He was an impostor and tried to lead people into error. In fact He was a liar, for He said He was what He knew He was not. What could be viler? How could such a man be called noble or good—the pattern of humanity? No; either Christ was in very truth the Son of God or He was a vile impostor and a cheat, if not a fool, who thought Himself God, whereas He was not such. Lacordaire, *Jesus Christ, 1st Sermon.*

In saying He was the Son of God, He must have been such, or an impostor.

He cannot have been merely the noblest of men.

CHAPTER III.

**CHRIST PROVES HIS DIVINITY BY HIS
MIRACLES AND WORKS.**

Again, His whole life as related in the Gospels is evidently DIVINE. As He Himself says : “If you believe not Me, believe at least the works that I do.”

Every event related in His life is redolent of mystery and miracle. His life is an unbroken tissue of supernatural events; it is one blaze of miracle. It is such as could not be imagined by any man. We have first His miraculous Conception—then His birth—the angels sent from Heaven to announce the same to the Shepherds—the miraculous star in the East, informing the Magi of the same event—the Angel warning Joseph to fly into Egypt—the Massacre of the Holy Innocents—the Visitation—the Presentation in the Temple—the marvellous wisdom displayed in the teaching of the Doctors in the Temple ; and, finally, the baptism of our Lord, when the Heavens were opened, and St. John saw the Spirit of God descending upon our Lord, and a voice came from Heaven, saying, “This is MY BELOVED SON in whom I am well pleased.”—(S. Matt. iii. 14-17).

Then His whole public life is one blaze of miracles. He gives sight to the blind, speech to the dumb, hearing to the deaf. He raises the dead to life, He commands the winds and the sea to be still ; He even raises Himself from the dead and ascends into Heaven. Was anything ever heard of like unto this ?

The works of Christ show He was divine.

His life is one blaze of Miracles.

Then listen to the sublimity of His doctrine as we read it in the Gospels.

Christ's own proof of His Divinity.

Our Lord Himself when asked—"Art thou he who is to come?" answered—"Go tell John what you have heard and seen—the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, to the poor the Gospel is preached."—(St. Luke vii. 20-22). **THIS IS HIS PROOF OF THE DIVINITY.**

Jesus Christ said He was God. He declared this to His disciples, to His friends, to the people, to His judge. He was condemned for this affirmation and died for it. **Therefore He believed (firmly) that He was God.** But **He could not believe this if He were not God,** for it is impossible to be deceived in a matter of one's own personality without being mad. Now, Jesus Christ was not a madman, therefore he was God (Lacordaire, p. 20).

CHAPTER IV.

BELIEF IN THE DIVINITY OF CHRIST IS THE GREAT CORNER-STONE OF OUR RELIGION.

The Great Corner-stone of our Religion—Christ is God.

THIS IS THE GREAT CORNER-STONE OF OUR RELIGION—"WAS JESUS CHRIST TRULY AND REALLY, AND WITHOUT ANY DOUBT, THE SON OF GOD?" If He was, then, without doubt, the Catholic Church is the only true religion. This is perfectly clear, for no other religion even claims to be infallibly

true—and surely the religion established by the Son of God cannot be FALSE, it must be infallibly true.

I should like to put this question of the Divinity of our Saviour MOST PROMINENTLY forward in all its nakedness, and to demand a simple, plain unequivocal answer to it. IT SOLVES ALL CONTROVERSIES. "WAS CHRIST THE SON OF THE MOST HIGH GOD?" No one who even claims to be called a Christian can have a shadow of a doubt on this point. He will say with the utmost reverence and outward show of devotion, and even with bowing of the head, that he believes most firmly with all his heart that the Lord Jesus is in very truth the Son of God ; that on this point all are agreed ; that there cannot be any doubt about the matter; that he believes most firmly in the all-saving blood of the Redeemer.

This, then, is enough. It follows at once from this single truth that the Catholic Church can alone by any possibility be the true Church, for all the others say they are fallible, and CLEARLY A FALLIBLE CHURCH CANNOT BE THE TRUE CHURCH. It seems to me to be of the utmost importance to reduce all our controversies to this very simple point: "WAS CHRIST THE SON OF GOD ?"

Belief in the
Divinity of
Christ solves
all Contro-
versies.

Importance
of the ques-
tion : Was
Christ God ?

CHAPTER V.

**THE MERE EXISTENCE OF THE CATHOLIC
CHURCH PROVES THE DIVINITY OF OUR
LORD.**

The existence
of the Catho-
lic Church
proves the
Divinity of
our Lord.

Another clear and simple and most convincing proof of the divinity of our Lord, which will appeal to all minds, is "the very existence of the Catholic Church in the midst of the world. Here is a portent in very deed. Let us look out into the world and across the history of the ages, and what do we see?" We see there a world-wide Church extending its dominion into every land, ruling every nation, the same in every clime. We see that this Church has existed for the last nineteen hundred years, and that it is yet young and vigorous, and prepared for new conquests. We see that it has withstood the fiercest trials and persecutions—that it ever inculcates the sublimest doctrines and urges its sons to the most heroic deeds. We see that it is quite unique in the world. "And what is so unique must," as Lacordaire says, "be divine; for if it were human other men could produce a similar institution. What one man did other men can do." A writer of our times has said: "Christianity is the greatest event which has occurred in the world." We see, as Macaulay puts it, that "there is not, and there never was, an institution like the Catholic Church." Here clearly is the finger of God; here is a divine institution. None other than a God could found it. We have discovered the edifice; from this we may judge of the

What is so
unique must
be divine.

Architect. Can He be other than divine? Now, the Architect is Christ.

"Who then," continues Lacordaire, "has made the Catholic Church? Who has founded that society which rules minds by certainty, regulates souls by the highest virtues, blesses the human race by the new elements it has given to civilization? Who has formed under a hierarchy spiritual and unarmed that body wherein conviction, holiness, unity, universality, stability and life, form a tissue of superhuman and incontestible beauty? Who has designed and produced it? Is it time or chance? Is it the work of many or of one *alone*? It is but one, yes one, one alone—a man—that is to say nothing! Who is this man? What name does He bear on the tongues and in the memorials of the human race? I have no need to tell you. His name speaks and resounds of itself. Every man knows it from love or hatred, and in naming JESUS CHRIST I am but the remote echo of all ages and all minds. JESUS CHRIST, then, JESUS CHRIST—HE IS THE ARTIST. It is He who founded the Church whose ineffable architecture we have contemplated together. Having seen that the work is divine so is the Architect."—(*Jesus Christ*, p. 4.)

Who founded
this wonde-
ful Church?
Was it chance
or time?

CHAPTER IV.

CANON LIDDON ON MODERN CRITICISM AND THE DIVINITY OF OUR LORD.

Canon Liddon in his great work on the Divinity of Christ says, notwithstanding ALL the efforts of

After all the
Critics, the
argument for
the Divinity
is unchanged.

modern destructive criticism, "the main features of the old argument for the Divinity of Christ remain substantially unchanged."—(Pref. to 1st edit.)

The central argument for our Lord's Divinity he continues, is based on His PERSISTENT ASSERTION of this doctrine taken in conjunction with the SUBLIMITY of His Human character (Pref. 2nd edit., p. x.) This is the most fundamental argument, the heart of the whole subject. If all other proofs were gone there would still remain the unique phenomenon of the sublimest of characters linked in the person of Jesus to the most energetic proclamation of self (p. x.)

This is the great question of the day he remarks, and finally he says : (p. xix.)—

"Modern Criticism exhibits the naked truth that between the Adoration of our Lord Jesus Christ as God and the rejection of Him altogether there is no reasonable standing ground."—(Pref. to 13th edit., p. xxiv., 1889.)

The miraculous cures Jesus effected were due it was said by some to the entire confidence the people had in our Lord. But this explanation will not apply to miracles where He stills the tempest, multiplies the loaves and fishes, bids those in the tomb to come forth, withers up the fig-tree by His curse—there sensitive natures could not be acted on.

IT IS CLEAR THEN THAT 1900 YEARS AGO, AND MORE, A CERTAIN VERY EXTRAORDINARY PERSON APPEARED IN THIS WORLD.

No position is tenable except Belief in the Divinity or rejection of Christ as God.

AND SAID HE WAS THE SON OF GOD.

AND PROVED HE WAS THE SON OF GOD BY
WORKING THE MOST ASTOUNDING MIRACLES
—EVEN BY RAISING HIMSELF FROM THE
DEAD.

THEREFORE, HE WAS IN VERY TRUTH THE
SON OF GOD.

AND THEREFORE, ALL THAT HE SAID MUST
BE BELIEVED.

SECTION III.

CHRIST FOUNDED AN INFALLIBLE CHURCH
TO LAST FOR EVER.

SECTION III.

CHRIST SAID THAT HE WOULD FOUND A CHURCH.

THAT THIS CHURCH SHOULD BE INFALLIBLE.

AND THAT IT WAS TO LAST TILL THE END OF TIME—EVEN TO THE CONSUMMATION OF THE WORLD.

CHAPTER I.

Having now proved that nineteen hundred years ago and more a certain very extraordinary person appeared in this world who said that He was the Son of God and who proved that He was the Son of God by working the most astounding Miracles even by raising Himself from the dead—it only remains for me to prove that He said that He would found a Church and that this Church would be INFALLIBLE and should last till the end of Time.

To prove the truth of these assertions we have but to refer to the words of Christ Himself.

He says to St. Peter—"Thou art Peter, and upon this rock I will build my Church and the Gates of Hell shall not prevail against it."—(St. Matt. xvi. 18.)

Christ said
that He
would found
an Infallible
Church.

And again, "All power is given to Me in Heaven and on Earth. Go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you and behold I am with you all days even to the **consummation of the world.**"—(St. Matt. xxviii. 18-20.)

And again: "If any man will not hear the Church let him be to thee as the heathen and the publican."—(St. Matt. xviii. 17.)

And S. Paul says: "The Church of the living God (is) the **Pillar and Ground of Truth.**"—(1 Tim. iii. 15.)

And again, "If an angel preach a Gospel besides that which we have preached, let him be anathema."—(Gal. i. 8.)

Could any declarations be more explicit? It is not in the power of words to be clearer.

In these passages and in many others our Lord clearly says that "He will build a Church, that this Church is to last till the end of time—even to the **consummation of the world.**" Therefore this Church of Christ must exist now and it must have ever existed since its first foundation. There never could have been a time when even for a few years it ceased to exist or was corrupted (as some say) for in that case the Gates of Hell would indeed have prevailed against it, and Christ Himself tells us this shall never be "even to the **consummation of the world,**" for He adds that He, the Eternal Light and Truth, will be always with her, guiding and directing her and the Eternal Truth can never lie.

Thus then we see that Jesus Christ established a Church, and that this Church is to last for ever; therefore, it exists

The Church
of Christ
must exist
now.

It could not
cease even for
a few years.

now. Further, He tells us that this Church is to be **Infallible**—for He gives her a strict command to go and teach all nations, and to teach them **everything** that He had commanded. Clearly then, if the Church is to **teach**, she must teach **Truth**, for God could not command her to **teach falsehood**. Besides, He promises in the same place, in order to secure her **infallibility**, that “He will be with her.” Surely, He would not “**be with her**” to teach error. And, lest there should be any doubt about the matter, and lest anyone should say that Christ only promised to be **with His Church** for a time, and so render her infallible in the beginning, but that afterwards He would leave her to herself, and that she might then fall away, He adds, in the most explicit form, that “He will be with her **all days**.” Nor is He satisfied with this, but He declares that “I will be with her **all days—even to the consummation of the world**.” What shadow of doubt can remain in our minds after so explicit and emphatic a declaration? Where is there room for cavil?

Now, no other Church but the Roman Catholic Church even pretends to have these marks or signs. All other Churches are comparatively modern. We can point to the date—not so long ago—when Protestantism took its rise. Therefore, it cannot be the Religion of Jesus Christ. Besides, it does not even claim to be infallible, let alone the proof of it. On the contrary, it protests most vigorously that it is not infallible—and that it would take it most ill to be regarded as such. In fact, day by day it proves itself most fallible, and even contradictory, in its doctrines. What it believes to-day (if, indeed, it believes anything) it may reject to-morrow.

If the Church
is to teach,
She must be
Infallible.

Proof of
Infallibility.

No other
Church is
Infallible.

We see, therefore, most clearly, from the words of Christ Himself, that He said that He would found a Church—that this Church was to be Infallible, and that it was to last till the end of time. Therefore it lasts now, and no Church even claims to be such, except the Roman Catholic Church.

CHAPTER II.

EXTRACT FROM FENELON ON THE NECESSITY OF AN INFALLIBLE CHURCH.

ALL MEN, BUT ESPECIALLY THE IGNORANT,
REQUIRE AN AUTHORITY TO DECIDE FOR
THEM WITHOUT ENTAILING ON THEM A DIS-
CUSSION OF WHICH THEY ARE MANIFESTLY
INCAPABLE. How in the name of common sense could you ask a poor country-woman or an artizan to examine the original texts, or the editions, or the translations, or the different meanings of the Gospels? God would have failed to provide for the wants of almost all men if He had not given them an infallible authority to spare them a search, of which they were incapable, and to preserve them from error. An ignorant man, therefore, who is convinced of the goodness of God and of his own inability, ought to expect confidently that this infallible authority has been established by Almighty God, and he ought to seek it humbly.

But where will he find it? All the Societies separated from the Catholic Church found their separation on the one condition—of making each individual judge of the Sacred Scriptures.

All men require an Infallible Authority.

How could a poor woman examine the original texts?

All other religions find their religion from the Scriptures.

The first step a person must take in order to belong to these sects is to become a judge between the sects and the Church. Now, where is the poor country-woman (or the artizan) who can say, without ridiculous presumption, “I am going to examine whether the Church has erred in interpreting the Scriptures or not.” YET, THIS IS THE PRECISE AND ESSENTIAL POINT ON WHICH ALL SEPARATION HINGES. Every ignorant person who feels his ignorance ought to be filled with horror at such an act of presumption. He ought to seek out an authority which frees him from an examination of which he is not capable. All the new sects, following out their fundamental principle, cry aloud; “Read, reason, decide.” The ancient Church alone says: “Do not reason, do not decide (of this you are incapable.) Be docile and humble. God has promised me His spirit, whereby I may preserve you from error.” Whom do you wish this ignorant person to follow? Those who demand of him the IMPOSSIBLE (THAT IS TO EXAMINE), or those who recommend him what is in conformity with his want of power and the goodness of God. The ignorant man has no need of books or reasoning to discover the true church. With his eyes shut he KNOWS WITH CERTAINTY THAT ALL THOSE SECTS THAT WISH TO MAKE HIM JUDGE of his religion ARE FALSE—and that she alone is true that bids him believe humbly. In place of books and reasonings he needs only a knowledge of his own impotence and the goodness of God to reject the flattering seduction. He requires only a feeling sense of his own ignorance to decide properly. And this ignorance turns into infallible knowledge.

This is impossible and absurd.

All sects that wish an ignorant man to judge of his religion are false.

The learned
have more
need of an
Infallible
Guide—
owing to their
disputes.

On the other hand, in the case of the learned, they have an infinite need of being humbled and of feeling their inability. From reasoning they become more victims to doubt than those who are ignorant. They have endless disputes among themselves, and they pride themselves on the most absurd opinions. They have, therefore, even greater need than the simple people of a supreme authority, which should abate their presumption, correct their prejudices, end their disputes, sober their uncertainties, make them accord with each other, and unite them with the multitude. Where shall we find this supreme authority? It cannot be found in any of the sects, for they teach men to reason and to judge the Scriptures for themselves. It can only be found then in the Catholic Church. **WHAT CAN BE MORE SIMPLE OR SHORTER, OR MORE PROPORTIONED TO THE WEAKNESS OF MEN,** than a decision for which each one needs only to feel his ignorance, and to be unwilling to attempt the impossible? **REJECT A DISCUSSION WHICH IS CLEARLY IMPOSSIBLE AND PRESUMPTION, THAT IS RIDICULOUS, AND YOU ARE STRAIGHTAWAY A CATHOLIC.**

Reject the
impossible
and the ridic-
ulous, and
you are
straightaway
a Catholic.

As this is a point of the utmost importance, I think it will be well to dwell on it more in detail. Some persons of a more philosophic temperament may not like proofs derived from the consideration of individual texts. As Newman puts it, "they do not like to be converted by a Syllogism." They would rather consider the matter from an historical point of view, and in a broad common-sense fashion, for the benefit of such as these, I subjoin the following pages. They may, without any inconvenience,

be passed over by many readers. For the next point in the Course, see p. 89.

CHAPTER III.

CHRIST CAME TO FOUND A KINGDOM — HIS CHURCH.

It is of the utmost importance to remark that all through the Gospels, but especially towards the close of His life, our Lord is spoken of as a King, as King of the Jews, as the King of Israel, as a King come to found a Kingdom which appeared to be opposed to some of the Kingdoms of this world. He Himself constantly speaks of the KINGDOM OF HEAVEN that He was to establish "as at hand," &c., and he declares that the KINGDOM OF HEAVEN will be taken away from the Jews. This is the great charge brought against our Saviour by the Jews when they wished to secure his death: "This man maketh Himself King." And they cried out: "If thou release this man thou art not Cæsar's friend. For whosoever maketh himself a King speaketh against Cæsar." And then Pilate asked our Lord: "Art Thou the King of the Jews?" And Jesus replied: "Thou sayest it," but He adds, though a King, "My Kingdom is not of this world." Even at His death this was the very reason given for crucifying Him. "And they put over His head His cause written: 'This is Jesus the King of the Jews.'"

Pilate also shows by his words that he regarded it as perfectly plain that Jesus was held to be King of the Jews, for in presenting Jesus to them, he says: "Behold

Our Lord is regarded by all as a King

By the People.

By Pilate.

your King. Shall I crucify your King?" and they cried out: "We have no King but Cæsar."

For this He
was put to
death.

And mocking Him, they treated Him as a King, and they put a crown of thorns on His head, and a reed in his hand for a sceptre, and, bowing the knee before Him, they said: "Hail, King of the Jews." And even on the Cross they insulted Him, saying: "If Thou be the King of Israel come down from the Cross."

And, lastly, when Pilate put over the Cross—"Jesus of Nazareth, King of the Jews," the chief priests said to Him, "write not 'King of the Jews,'" but that He said: "I am King of the Jews," Pilate answered: "What I have written I have written."

From all this it is perfectly clear that Christ was regarded by all as in very truth a King come to found a kingdom, though this kingdom was not of this world. So deeply engraven was this truth on the hearts of all, that the mother of the sons of Zebedee says to our Lord: "Grant that these two may sit—one at thy right hand and and the other on thy left in the kingdom of thy glory."

Our Lord
constantly
speaks of His
Kingdom the
Church.

Now, speaking of this kingdom, our Lord says: "The Kingdom of God is at hand" (St. Mark i. 15); and again, "The Kingdom of God is come unto you," and "The Kingdom of God will be taken from you" (Matt. xxi. 43). And again, "The Law and the Prophets were until John from that time the Kingdom of God is preached."—(St. Luke xvi. 16.)

He says His
Kingdom is
like—
A grain of
Mustard.

In many of the parables our Lord speaks of the "Kingdom of Heaven" as a "grain of mustard seed" which becometh a great tree, and which affords shelter to all the birds of the air;" or as a field in which cockle is

sown with the wheat. “The KINGDOM OF HEAVEN is likened to a man that soweth good seed in his field” but his enemy sowed cockle. And again He says: “The Like Seed. sower went out to sow his seed. Hear ye the parable of the sower. When any one heareth the Word of the Kingdom and understandeth it not, &c., this is he that receiveth the seed by the wayside.”—(St. Matt. xiii. 19). “The seed is the Word of God, and they by the wayside are they that hear, &c.”—(St. Luke viii. 11).

Explaining the Parable of the Cockle, our Lord says: “He that soweth the good seed is the Son of Man. And the field is the World. And the good seed are the children of the Kingdom. And the enemy is the devil. The Son of Man shall send His angels, and they shall gather out of His Kingdom all scandals and them that work iniquity, and shall cast them into the furnace of fire. Then shall the just shine as the Sun in the Kingdom of their Father. He that hath ears to hear, let him hear.”

Again: “The Kingdom of Heaven is like to a net cast into the sea, and gathering all kinds of fish. But, at the end of the world, the angels shall separate the wicked from among the just.”

Again, He says: “The Kingdom of Heaven is like to Leaven. ‘leaven’ hid in three measures of meal till the whole was leavened.”—(St. Matt. xiii. 33.)

We see, therefore, most clearly that Christ came to found a “Kingdom”—that He was constantly speaking of this Kingdom as the great object of all His life—that the Jews understood Him in this way, and that He was even condemned to death as King of the Jews. We see, also, that He collected round Him a special body of men—

Our Lord collected around Him the Apostles and gave them special powers.

His Apostles ; that He got them to leave all they possessed in this world—that He bestowed on them very special privileges—that He constantly spoke of them as the TWELVE—that these accompanied Him in all His journeys—that He gave them power to perform miracles—that if any one wished for any favour, it was always through their instrumentality he expected to obtain it. In fact, we find that He formed a very special body of men, and that He told them “to go and teach all nations,” and that “He would be with them all days, even to the consummation of the world;” and that those whose sins they should forgive, should be forgiven. HERE, THEN, WE HAVE CLEARLY THE FOUNDATION OF HIS CHURCH—OF A BODY OF MEN WITH EXTRAORDINARY POWERS, AND THEY WERE TO LAST TILL THE END OF TIME. Evidently, they were not to last in their own persons, for they all died in the natural course of things. Therefore they must have left successors after them possessed of the same extraordinary powers—this is the CHURCH.

2ND POINT.

IMMEDIATELY AFTER THE RESURRECTION WE SEE THE CHURCH IN FULL VIGOUR.

Immediately after the death of our Divine Lord, we see the Church existing in full vigour and in a state of perfect organization. After the Resurrection, when our Lord appeared to the Apostles, He told them “to go into the whole world, and **preach the Gospel to every creature.”**

—(St. Mark xvi. 15.) “At length Jesus appeared to the **Eleven** as they were at table, and He upbraideth their incredulity; and He said to them: Go into the whole world and **preach the Gospel to every creature.** He that **believeth** and is **baptized** shall be **saved.**” Here we have most distinctly laid down by our Lord Himself the conditions that are **absolutely essential** for admission into His Church or Society, to wit—**belief in His word** and **baptism.**

Jesus also gave His Apostles at this time the power of consecrating the Blessed Eucharist—“Do this in commemoration of Me”; and, also, the power of forgiving sins—“Whose sins you shall forgive they are forgiven them.”

Just before His Ascension, our Lord spoke to His Apostles and Disciples assembled together, and He said to them: “You shall receive the **power** of the **Holy Ghost** coming upon you, and you shall be **witnesses** to Me in Jerusalem, and even to the uttermost part of the Earth.”—(Acts i. 8.)

Thus we see that at the Ascension, our Saviour leaves a community in the world—a “little flock,” indeed, but thoroughly organized, and capable of indefinite enlargement. Baptism is the essential condition of entrance into it; Penance, of restoration to the rights of membership; the Holy Eucharist is its bond of **union**; the Apostles are its chief governors, with a world-wide jurisdiction.

After the Ascension, we are told **they all returned** to Jerusalem and **dwelt together**, and **they went into an upper room**, where abode Peter and John, James and Andrew, etc. And all there were **persevering in prayer**

Conditions
necessary to
enter the
Church.

Christ gives
special
powers to the
Apostles.

He leaves “a
little flock.”

with the women and Mary, the Mother of Jesus, and the brethren to the number of about a hundred and twenty.

The Infant
Church
assembles to
elect an
Apostle.

Here you have a little compact well-governed community meeting together without confusion or despondency—saying, as St. Peter did, that the **Scripture must needs be fulfilled**. And then, forthwith, the little Church proceeds to an official act—even to elect one of their number to fill the place of an Apostle—Judas—who had fallen away. All proceeds regularly and in an orderly manner. St. Peter, the head, rises, and proposes the subject of the conference—it is the election of an Apostle. The suffrages are given—the election is completed, declared, and carried out. “And they, praying, said: Thou, Lord, who knowest the hearts of all men, shew whether of these two Thou hast chosen to take the place of this ministry and apostleship, from which Judas had fallen. And Matthias was numbered with the eleven Apostles.”—(Acts i. 24-6.)

“One is
chosen to fill
the Apostleship.”

The Holy
Ghost
descends on
the Apostles.

Ten days after, on the day of Pentecost, suddenly there came a sound from heaven, and they were all filled with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them to speak. And they were all amazed, saying: “What meaneth this? And Peter with the Eleven said: This Jesus hath God raised again, whereof all we are witnesses. **He hath poured forth this which you see and hear. Therefore**, let all the house of Israel know most certainly that God hath made both **Lord** and **Christ**, this same Jesus whom you have crucified. Now, when they heard these things, they had compunction in their **hearts**, and they said to Peter and the rest of the Apostles:

What shall we do, men and brethren? But Peter said to them: “Do penance and be baptized in the name of Jesus for the remission of your sins, and you shall receive the gift of the Holy Ghost. For the promise is to whomsoever the Lord shall call. And there were added in that day about three thousand. And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread and in prayers. Many wonders also were done by the Apostles. And all they that believed were together, and had all things in common. Their goods they sold, and divided them to all according as every one hath need. And the Lord increased daily together such as should be saved.”—(Acts ii. 38-47.)

Remark particularly here the tokens of a complete, though incipient, ecclesiastical organization. The essential condition for entrance into this society is Baptism—for St. Peter says: “They therefore that received the word were baptized.” “And they were persevering in the doctrine of the Apostles.” Here you have undoubted evidence of the unity in Faith. Observe especially the expression—“doctrine of the Apostles.” It manifestly implies some very definite doctrines, quite independent of what the individual may think. A Catholic could not desire a more expressive phrase to designate and point out the Faith of the Church.

Again the Scripture says: “They were persevering in the doctrine of the Apostles and in the communication of the breaking of bread.” Here is the great bond of union—the participation of the Most Holy Eucharist.

What shall
we do?
Do penance
and be
baptized.

Conditions
for entering
into the
Church—
(1) Common
Faith.
(2) Common
Worship.
(3) Common
Sacrifice.

Moreover, it is added that they persevered "in prayers." That is, they had a **common worship** as well as a **common Faith** and **common Sacraments**. Besides they sold their goods and had all things in **common**. Could there be a greater proof of their being one Body, one Society? We have nothing so remarkable as this in the Church, even now in its most highly organized state. It cannot be questioned, then, that the Church existed in full vigour and fully organized, though only of small proportions, immediately after the Ascension of our Lord.

I must insist, however, even to the extent of infliction, on the fact that the Apostles never permit their disciples to **question** their claims on their intellectual and **moral** submission.

But a still more manifest proof of the existence of the Church as a **corporate body**, having **distinct powers**, and **privileges** and **infallible authority** such as we attribute to the Catholic Church in our own day is given in the Fifteenth Chapter of the Acts of the Apostles.

3RD POINT.

A GENERAL COUNCIL IS APPEALED TO, AND IT SETTLES A GRAVE DISPUTE.

Paul goes to Jerusalem to have a question decided.

A **grave dispute** had arisen in the Church as to whether the Gentile converts should be obliged to observe the Ceremonial Law of Moses. How do they proceed? The place where the dispute arises is Antioch. The Christians there depute Paul and Barnabas to go up to Jerusalem

to have the matter decided. A Council is held, St. Peter is there and pronounces his judgment on the matter. St. Paul and St. Barnabas also speak and aid the decision. St. James also speaks and seems to take the opinion of St. Peter as authoritative. The judgment is finally given—it is taken down and runs in Ecclesiastical form, thus: “The Apostles and Elders to the brethren at Antioch, greeting. **It hath seemed good to the Holy Ghost and to Us,** to lay no further burden on you,” &c. Then Judas and Silas are deputed to accompany Paul and Barnabas back to Antioch. There they read publicly the Decree, and “all rejoiced,” doubtless because they had received such an authoritative decision on this most grave matter.

The account given of this General Council in the Act is most striking, for which see Appendix, p. 271, also Canon Oakley on the *Church and the Bible*, p. 276, etc.

Much more might be given to show the perfect organization of the Church immediately after the death of our Lord, such as the **excommunication** of the incestuous Corinthian in the Epistle to the Corinthians, the Epistles of St. Paul to Titus, to Timothy, to the Thessalonians, Ephesians, Colossians, etc., but especially to the Galatians, chapter i., where he says : “Though we or an angel preach a gospel besides that which we have preached, let him be anathema,” but it is unnecessary to elaborate so clear a point. St. Peter and St. John are equally strong in their Epistles on this point.

NO ONE CAN READ WITH AN UNPREJUDICED MIND THE PASSAGES ABOVE REFERRED TO WITHOUT HAVING THE CONVICTION IRRESISTIBLY BORNE IN ON HIS MIND THAT

It is decided
by the *Holy*
Ghost and the
Apostles.

IMMEDIATELY AFTER THE DEATH OF OUR LORD HIS CHURCH WAS EXISTING IN THE MOST COMPLETE STATE OF ORGANIZATION, HAVING DEFINITE DOCTRINES MOST NECESSARY TO BE BELIEVED BY ALL, HAVING A COMMON WORSHIP AND COMMON SACRAMENTS, AND UNDER VERY STRICT GOVERNMENT, SO THAT ALL THE CHURCHES WERE ONE.

IN NO PLACE DO WE SEE ANY TRACE OF PRIVATE JUDGMENT, OR OF A PERSON MAKING OUT HIS OWN RELIGION FROM THE SCRIPTURES—ALL IS REGULATED BY THE APOSTLES. THERE IS NO APPEAL FROM THEM. THEY ARE INFALLIBLE.

CHAPTER IV.

**ADDITIONAL PROOFS OF THE DIVINITY OF
THE CHRISTIAN RELIGION.**

In order to secure something like completeness it may be well here to refer very briefly to some other proofs that are given of the Divinity of the Christian Religion. These are principally :—

- 1°. The Proof from the **Pre-eminence** of the Christian Religion over all other Religions.
- 2°. The Proof from Prophecies.
- 3°. The Proof from Miracles.

**PROOF FROM THE PRE-EMINENCE OF THE
CHRISTIAN RELIGION.**

The Proof from the **Pre-eminence** of the Christian Religion runs thus :—

When we contemplate all the Religions on the Earth they may be reduced to four.

- (a) Paganism (including Rationalism and Infidelity).
- (b) Mahometanism.
- (c) Judaism.
- (d) Christianity.

The manifest errors of Paganism and Mahometanism enable us to reject them at once.

Christianity alone is worthy of God and man. It embraces the whole world and exists through all time. Everything in it is truth and holiness. Those who study it and examine its doctrines find therein a marvellous harmony, beauty, grandeur, and a wonderful aptitude to

Pre-eminence
of the Chris-
tian Religion.

enlighten and guide and lift up and heal human nature. In fine the purity of its morals, the sublimity of its mysteries and doctrines, the majesty of its worship, all combine to elevate it so high that in the eyes of reason * if there exist a true religion on earth it can only be Christianity. Hence we may put the argument thus :

The Christian Religion is divine if it is infinitely superior
to all other Religions ;
But clearly it is so ;
Therefore it must be Divine.

The major of this syllogism is evident, for if the Christian Religion is manifestly superior to all other religions, then man, as a rational being, is bound in a matter of such vital importance to embrace that religion as being much the most probable. Now if that religion were false, God, the Author of Truth, would be forcing a person to believe error and to embrace a false religion. Clearly this is impossible. Therefore, from its mere pre-eminence, we can conclude at once that the Christian Religion must be true.

Cardinal Newman treats this point admirably in his *Discourses to Mixed Congregations*, p. 247. He says :— “Look around you, my brethren, at the forms of religion now in the world and you will find that **one** and **one only** has the note of a divine origin. The Catholic Church has accompanied human society through one revolution of its great year. She has had trial of monarchy and democracy, of peace and war, of times of darkness and of times of philosophy, of barbarousness and luxury, of slaves and freemen. For two or three hundred years she had to

* See on all this matter Newman's *Grammar of Assent*, p. 429, etc

fight against the authority of law, established forms of religion, military power, an ably cemented Empire, and a prosperous contented population. In the course of that period this poor feeble despised Association was able to defeat its Imperial oppressor, in spite of his violent efforts again and again to rid himself of so despicable an assailant. In spite of calumny, in spite of popular outbreaks, in spite of cruel torments, the lords of the world were forced to come to terms with that body of which the present Church is in name, in line, in doctrine, in principles, in moral characteristics the descendant and representative. They were forced to humble themselves to her, to enter her pale, to exalt her and to repress her enemies. She triumphed as never any other triumphed before or since." Soon the Northmen came and destroyed everything. "She had to begin again. For centuries they came down, horde after horde, like roaring waves, and dashed against her base. These fierce strangers, in time, were made her truest and most loyal children. And so I might go on telling of the Church's political successes and intellectual victories, and her social improvements, ALL WHICH PROVE TO US WITH A COGENCY AS GREAT AS THAT OF A PHYSICAL DEMONSTRATION THAT SHE COMES NOT OF EARTH, AND THAT SHE IS NO SERVANT OF MAN, ELSE HE COULD HAVE DESTROYED HER."

A poor despised Church overthrew the great Roman Empire.

She overthrew the Northmen, etc.

All this proves beyond any doubt she is divine.

"How different are all the religions that ever were from this lofty and unchangeable Catholic Church. They depend on time and place for their existence. They readily flourish in one soil, but die if transplanted."

How different are all other religions

Mahometanism is local.

"Sometimes such scourges of God affect a Catholic range and walk over the earth. Such, apparently, was Mahometanism. But Mahometanism is only a local religion. It exists only in certain portions of two continents with little power or wish to propagate its faith."

Separate the Protestant Church from the State and Endowments, and it dies.

"Will any thinking man say that the Established Religion is superior to time and place? If not why set about proving it? Does not its essence lie in its recognition by the State? Would it last ten years if abandoned to itself? Strip it of this world, its palaces, churches, colleges, and revenues, and you have performed a mortal operation upon it, for it has ceased to be. You know if the State did not compel it to be one it would split a once into three several bodies. It has no internal consistency, or individuality, or soul, to give it any capacity of propagation."

Again, in his *Grammar of Assent*, treating of Revealed Religion, Cardinal Newman says with great force, (pages 429-30) :—

It is clear if a Revelation is given, it is in the Catholic Church.

"It is very plain, supposing a revelation has been made from God to man, which, amongst all the religions of the world, comes from God. If it is not that a Revelation is not yet given.

It alone fulfills all aspirations, answers all needs.

"There is only one Religion in the world which tends to fulfil the aspirations, needs and foreshadowings of natural faith and devotion. Christianity alone has a definite message addressed to all mankind. As far as I know the Religion of Mahomet has brought into the world no new doctrine except that of its own divine origin, and the character of its teaching is too exact a reflection of the race, time, place and climate in which it arose to

admit of its becoming universal. The same is true of the religions of the East (so far as I know)."

"Christianity, on the other hand, is in its idea an announcement, a preaching, it is the depository of truths beyond human discovery, momentous, practical, maintained one and the same in substance in every age from the first, and addressed to all mankind.

It has a
definite mes-
sage.
It addresses
all mankind.

And it has actually been embraced and is found in all parts of the world, in all climates, among all races, in all ranks of society, under every degree of civilization, from barbarism to the highest cultivation of mind. Coming to set to right and to govern the world, it has ever been, as it ought to be, in conflict with large masses of men, with the civil power, with adverse philosophies; it has had successes, it has had reverses; but it has had a grand history, and has effected great things, and is as vigorous in its age as in its youth."

"In all these respects it has a distinction in the world and a Pre-eminence of its own; it has upon it *prima facie* signs of divinity."

"I do not know what can be advanced by rival religions to match prerogatives so special: so that I FEEL JUSTIFIED IN SAYING 'CHRISTIANITY IS FROM GOD OR A REVELATION HAS NOT YET BEEN GIVEN TO US.'"

Surely
Christianity
is from God
or there is
no revelation

PROOF OF THE DIVINITY OF THE CHRISTIAN RELIGION FROM PROPHECIES.

This proof is very powerful and subtle, and requires to be gone into in great detail by a person with a very mature

mind. Whoever wishes to see it treated in a most masterly style would do well to read Cardinal Newman's *Grammar of Assent*, pages 433-446.

Briefly the Proof may be stated thus :—

The Christian Religion is Divine if it is[sanctioned by Prophecies ;

But it is so sanctioned ;

Therefore, it is Divine.

The truth of the first proposition is evident, for a Prophecy is the foretelling of a future event, and no one is capable of this unless enlightened by God.

Now, it is perfectly clear to any one that will read the Sacred Scriptures with care that in them the coming of our Lord Jesus Christ and the founding of His religion are clearly announced. This fact is dwelt on in the greatest detail by the Evangelists and other writers of the New Testament. In fact, St. Matthew's Gospel may be said to be taken up in a particular manner with proving that all the Prophecies of the Old Testament are fulfilled to the letter in Jesus Christ.

To refer but to a few of the Prophecies. We have at the fall of our First Parents the Prophecy of a Redeemer who would crush the Serpent's head. Almighty God frequently declared that this Redeemer or Messias would be born of the seed of Abraham and Jacob; that He would be born of the Tribe of Juda, of the blood of David, of a Virgin, at Bethlehem, etc. These Prophecies are found in the Books of Genesis, Kings, Psalms, Isaias, and Daniel.

Our Lord Himself predicted His Crucifixion, His death, His Resurrection, His Ascension, the Descent of

Proof from
Prophecies

The Coming
of our Lord
is clearly
foretold in
Scripture.

The Evange-
lists say this.

Various
Prophecies.

Our Lord
prophesies.

the Holy Ghost, and the spread and triumph of the Church, contrary to all human expectations.

These Prophecies are all found in the Gospels, and we see they have all been verified.

St. Matthew said, (i. 22) : "All this was done that it might be fulfilled which the Lord spoke by the Prophet, saying: Behold a Virgin shall be with child, and they shall call his name Emmanuel."

And when Herod asked the Chief Priests where Christ should be born, they said, "In Bethlehem of Juda, or so it is written by the Prophet. And thou Bethlehem," etc.—(St. Matt. ii. 5.)

And, again, in the same chapter, St. Matthew says: "That it might be fulfilled which the Lord spoke by the Prophet, saying: Out of Egypt have I called My Son."—(ii. 11.)

At verse 17, he says: "Then was fulfilled that which was spoken by Jeremias the Prophet, saying, A voice in Rama was heard," etc.

Our Lord Himself, when "the Book of Isaias the Prophet was delivered unto Him," found the place where it was written: "The Spirit of the Lord is upon me, wherefore He hath anointed me to preach the Gospel to the poor, He hath sent me to heal the contrite of heart, to preach deliverance to the captives, and sight to the blind," etc., etc. And He said: "This day is fulfilled this Scripture in your ears."—(St. Luke iv. 17-21.)

On another occasion St. John sent two of his disciples to ask Him: "Art Thou He that art to come?" etc. And Jesus, answering, said: "Go and relate to

St. Matthew refers to all the Prophecies to show our Lord was divine.

Our Lord says
He fulfilled
the Prophecy
of Isaias.

John what you have heard and seen. The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again; to the poor the Gospel is preached."—(St. Luke vii. 19-22.)

Observe here that our Lord Himself makes use of the very identical words of the prophecy of Isaias, thereby, as it were, giving His fulfilment of the prophecy as a proof of His divinity.

Our Lord says that there was a Prophecy about St. John and that it was fulfilled.

And, lastly, our Lord says of St. John: "What went you out to see? A prophet? Yea, I say to you, and more than a prophet. This is he of whom it is written: Behold, I send My angel before thy face, who shall prepare thy way for thee." Here our Lord quotes a Prophecy, and says that it was a Prophecy, and that St. John is the fulfilment of that Prophecy and the precise person designated by it showing thereby that the Prophecies did in reality exist, and that they must be fulfilled. Heaven and earth may pass away, but not one word of our Lord's can ever pass away till all shall be fulfilled.

From all this it is abundantly evident that the Coming of Our Lord was foretold again and again by the Prophets, and that He Himself actually refers to Himself at different times as the fulfilment of these Prophecies. What could be more convincing than this?

The next Section may be omitted by many.

A FEW OF THE MORE IMPORTANT PROPHECIES.

We may here refer briefly in detail to a few of the more important Prophecies concerning our Lord.

Auguste Nicolas, in his book on the *Divinity of Jesus Christ*, speaking of Prophecies, says, p. 101 : " Such is the weight of the Prophecies, when we consider their antiquity, their number, their repetition, their precision, and their agreement with the events predicted, that we may consider them as great a miracle as the resurrection of a dead body. To raise to life does not require greater power than to foretell what does not exist. Let it not be said it is the effect of conjecture. Where the subject of the prophecy is so singular as to escape all inductions from general laws then prediction becomes a prodigy. What, then, is it when the event foretold is contrary to general and even natural laws (as in the case of the Resurrection, etc.) Some of these Prophecies were uttered eight hundred years before the event. Surely this is prodigious and supernatural."

P. 107.—" The portrait of our Lord given by Isaias in ch. liii. is prodigiously striking :—' He had no comeliness. He was despised and rejected of men. He hath borne our griefs and carried our sorrows. He was wounded for our transgressions, He was bruised for our iniquities, and with His stripes we were healed. He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth,' etc."

Daniel, vii. not only prophesies the prodigious power

Wonderful Strength of the Proof from Prophecies.

Prophecy of Isaias.

Prophecy of Daniel.

of Christ, but also His immolation and the glory of the Crucified. This prediction he made with such precision of date that it even proved an aid to history and astronomy. (See Nicolas, p. 112.)

"Understand the matter," says the Angel of God to the prophet, "and consider the vision. Seventy weeks are determined upon the people to finish the transgression and to bring in Everlasting Justice."

"Know, therefore, and understand that from the going forth of the commandment to restore and build erusalem unto the Messias shall be seven weeks and three score and two weeks; the street shall be built again and the wall, even in troublous times."

"And after three score and two weeks shall the Messias be cut off, and the people that shall deny Him shall not be His, and the people with their leader that shall come shall destroy the city and the sanctuary, and the end thereof shall be waste, and after the end of the war the appointed desolation."

"And He (Christ) shall confirm the covenant with many for one week (which is the seventieth week), and in the half of the week the victim and the sacrifice shall fail, and the abomination of desolation shall be in the temple, even until the consummation and to the end." We can scarcely believe our eyes when we read this oracle—it might be written by an eye-witness. Of a truth the finger of God is here.

(See Nicolas' Notes on all the dates in these passages—they are admirable.)

In this prophecy everything is foretold in detail, so that prophecy becomes history. The Romans, Titus, the

siege of Jerusalem, the ruin and destruction of the Temple, the ultimate desolation of the Jewish nation, appear 500 years before their occurrence in Daniel's vision, just as we have them described in Josephus. And Josephus himself says: "All these calamities befell our nation according to Daniel's prediction long before." Is there nothing supernatural in this?

The Prophecies of Our Lord Himself are most wonderful. Read the twenty-first chapter of St. Luke and you will see the destruction of Jerusalem described as by an eye-witness. He says: "The days will come when there shall not be left a stone upon a stone. And the disciples ask Him when? And He answers: Be not seduced, many shall come in My name, go not after them. Nation shall rise against nation, and there shall be earthquakes, etc. And they will lay hands on you and persecute you. And when you shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand. Let those who are in Judea flee to the mountains. For these are the days of vengeance, that all things may be fulfilled that are written. And they shall fall by the edge of the sword, and shall be led away captives into all nations, and Jerusalem shall be trodden down by the Gentiles till the times of the nations be fulfilled."

St. Luke xxii. 37—"Jesus said: This that is written must yet be fulfilled in Me." "And with the wicked he was reckoned."—(Isaias liii.)

Our Lord prophesied the triumph of the Church, when as yet it was a most despised and paltry society. He foretold that it would spread throughout all ages and

The Prophe-
cies of Our
Lord Himself

Destruction
of Jerusalem.

Denial of Peter.

Prophecy of the Passion, Resurrection, etc.

nations. He foretold the denial of Peter ; all the circumstances of the Supper Chamber ; His betrayal by Judas ; His Scourging. Crucifixion, Resurrection and Ascension ; He foretold the Descent of the Holy Ghost, saying : " You shall be baptized by the Holy Ghost not many days hence."—(Acts i. 5.)

All this we have in Our Lord's own words, as may be easily seen from the few following Extracts—

" You shall receive the power of the Holy Ghost, and you shall be **witnesses** unto Me in Jerusalem and in all Judea and Samaria, and even to the uttermost part of the earth."—(Acts i. 8.)

St. Matt. xvi. 21.—Jesus began to show to His Disciples that He must go to Jerusalem and suffer many things from the ancients and scribes and chief priests and be put to death, and the third day rise again.

St. Matt. xvii. 21—He says : "The Son of Man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall rise again."

St. Matt. xx. 19—" And (they) shall deliver the Son of Man to the Gentiles to be mocked, and scourged, and crucified, and the third day He shall rise again."

St. Matt. xxi. 2.—" Go into the village and immediately you will find an ass and a colt."

See St. Matt. xxiv. for the Destruction of the Temple.

Verse 15.—" When you shall see the abomination of desolation spoken of by Daniel, the prophet."—(Dan. ix. 27).

St. Matt. xxvi. 31.—" You shall be scandalized in Me this night. For it is **written** I will strike the shepherd,

Prophecy of the Destruction of the Temple.

Various Prophecies.

and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. Peter said: I will never be scandalized. Jesus said: This night thou wilt deny Me thrice. And all happened as He said."

"Rise, let us go—behold he is at hand that will betray Me. And as yet He spoke Judas, etc. Our Lord says to Peter: Put up thy sword. Would not my Father send twelve legions of Angels. How then shall the Scriptures be fulfilled."

Verse 56.—"Now all this was done that the Scriptures of the Prophets might be fulfilled" (Isaias liii. 10.)

St. Matt. xxvii. 9.—"Then was fulfilled that which was spoken by Jeremias the Prophet. And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel, and they gave them unto the potter's field as the Lord appointed to me."

St. Matt. xxvii. 35.—"They divided His garments, casting lots that it might be fulfilled which was spoken by the Prophet. They divided my garments among them, and upon my vesture they cast lots."—(Psl. xxi. 19.)

Here, then, we have abundant evidence of the Prophecies that were made about our Lord and their marvellous fulfilment. Could anything more clearly prove His Divinity and that of the Religion which He founded?

PROOF FROM MIRACLES.

Christianity is Divine if it is Authorized by Miracles ;
 But it is authorised by Miracles ;
 Therefore it is Divine.

The first of these propositions is clearly true, for if any doctrine is authorized by Miracles then it has God's own seal and stamp on it, for none but God could perform a Miracle. (See above, p. 45).

As to the second proposition, it is abundantly evident from the New Testament. We must abandon all historical evidence if we cannot rely on this. In the Gospels we have related many Miracles as worked by Our Lord and the Apostles. BY NO POSSIBILITY CAN WE IMAGINE THESE FALSE UNLESS WE BID GOOD-BYE TO REASON AND COMMON SENSE ALTOGETHER (see above, p. 46). In these Gospels we have various accounts of Our Lord raising the dead to life on different occasions. We see Him giving sight to the blind, hearing to the deaf, speech to the dumb. We see Him curing all sorts of diseases—even of those absent. We see Him multiplying the loaves and fishes, changing the water into wine, quelling the winds and the sea, etc.

“These are clear and indubitable Miracles. Jesus performs them in **open daylight**, without any preparation, before **thousands of witnesses**, on all sorts of subjects, even on the **absent**.” He performs them not **once**, but on **many different occasions**, before quite different audiences, “so that He leaves no room for the slightest doubt or suspicion of fraud.”

Christ work
many
Miracles.

These
Miracles are
indubitable.

To descend a little into detail. The unbeliever rejects Miracles. But by doing so he gets himself into the greatest difficulties, and has to admit the most astounding of Miracles. For if the Miracles of our Lord, proved and confirmed by the Apostles, testified to by many obviously truthful eye-witnesses who could not be deceived, and who could not deceive even if they wished to do so—if, I say, such Miracles so testified to, be all denied in the face of common sense, still the unbeliever will be FORCED to ADMIT THE STRANGEST, THE GREATEST, THE MOST INCOMPREHENSIBLE OF MYSTERIES, NAMELY, THAT, according to himself, THE RELIGION OF JESUS CHRIST, though so mysterious in its doctrines, AND SO OPPOSED TO CORRUPT NATURE IN ITS MORALS, has been SPREAD OVER THE WHOLE UNIVERSE by TWELVE POOR ILLITERATE FISHERMEN, and has remained THE SAME IN ALL TIME, NOTWITHSTANDING UNHEARD OF TRIALS AND PERSECUTIONS. WHAT COULD BE MORE MIRACULOUS THAN THIS? It is, therefore, impossible not to admit some Miracles. (See Appendix, p. 269—Excellent).

If you deny
Miracles you
must then
admit the
greatest
Miracle.

PROOF OF THE DIVINITY OF THE CHRISTIAN RELIGION FROM MIRACLES, ESPECIALLY FROM THE RESURRECTION.

Among the Miracles of our Lord there is one which surpasses all others—it is His Resurrection, His raising Himself from the dead by His own almighty power.

Proof of the
Divinity of
the Christian
Religion from
the Resurrec-
tion.

St. Paul and many of the Apostles, etc., refer to the Resurrection as the great proof.

This is the Miracle of Miracles, the great corner-stone of our religion. In every one of St. Paul's Epistles he refers to it as the great foundation of our faith and hope. "If Christ be not risen from the dead," he cries out, "our religion is **vain**." In every sermon recorded in the Acts, whether preached by St. Peter, or St. Paul, or St. Stephen, etc., they invariably refer to the Resurrection as the proof of the divinity of our religion.

The proof runs thus—

If Christ rose from the dead, His religion is divine.

But He did rise from the dead; therefore, His religion is divine.

Having treated this proof fully in a previous chapter, it is only necessary to refer back to it (see page 45, and be sure to study it very carefully).

But there are three great Miracles, independent of those related in the Gospels, to which we must now refer in detail. They are—

(1.) The rapid and astonishing growth of the Christian religion in spite of a thousand obstacles.

(2.) Its unalterable preservation, notwithstanding the most cruel persecutions that human ingenuity could devise and the most fearful and persistent attacks of the subtlest heresies.

(3.) The constancy of its martyrs under the most cruel torments.

Three other remarkable Miracles.

PROOF OF THE DIVINITY OF THE CHRISTIAN RELIGION FROM ITS RAPID AND ASTONISHING GROWTH IN SPITE OF A THOUSAND OBSTACLES.

In order to see how great a Miracle was the propagation of Christianity we must try to realize—

(a) The enormous magnitude of the task the Apostles set before themselves in the conversion of the world.

(b) The fearful obstacles they had to encounter in this task.

(c) The weakness of the Means they had to make use of for the conversion of the world.

First the Apostles had to **overthrow idolatry** and **paganism**—so firmly established in Rome and other parts of the world—so deeply rooted in the hearts and manners and customs of the people—so jealously guarded by the priests and governors and others keenly interested in the worship of their gods. How was this to be done ? They had to destroy the religion of Rome, and then fix the centre of their power in that great city.

They had to establish on the ruins of idolatry a new religion whose incomprehensible dogmas and severe code of morality rendered it difficult of acceptance. How were these proud and sensual Romans, who sought only pleasure and renown, who were steeped in the most degrading vices, to be made lovers of purity, poverty, and the Cross ? How were they to be made to submit to ignominy and injuries and persecutions for Christ's dear sake ? Impossible.

And who were to work this wondrous change, and

Magnitude of
the task of
converting
the world.

How could
the Romans
submit to
ignominy
and suffering?

What were
the means to
effect this
change?

bring all these proud philosophers and learned men to the obedience of Jesus Christ? Twelve poor weak illiterate fishermen. Dwell on this thought till you feel the force of it. And yet (oh, the incomprehensible wisdom and power of God) all yield to them. Bring before your mind the time, and the obstacles and the means for attaining this end. The time chosen for the accomplishment of this great work is the time of Augustus and of Tiberius—an age of Science and refinement, of pride and luxury in Rome. In the time of Rome's greatest power, in the age of Cicero and Tacitus and Quintilian was all this accomplished

What were
the *obstacles*?

And what were the obstacles the Apostles had to encounter? "The unbridled passions of men, their prejudices and preconceived ideas, and the opposition of the whole power of Rome armed for the defence of her gods." Think how deeply rooted was paganism in the laws and customs of Rome; think of the marble palaces and columned temples raised to the gods of the empire; think of the high dignity and exceptional authority of the priests; think of all the interests wound up in the preservation of idolatry; think of the stately processions in honour of their idols and then say how this religion is to be overthrown. How was Rome ever to be got rid of? It was a Miracle that it ever existed it would be a greater one than it should cease to be. The conversion of London at the present day by twelve poor fishermen would be a much less astounding Miracle than that of Rome in the time of Augustus. And yet who could think of this even in his wildest dreams. To think of all the learned men of London converted to the law of Christ, all the temples

The conver-
sion of
London by
twelve poor
fishermen
would not be
as difficult as
that of Rome.

of the Protestant worship in that great city closed or turned into Catholic churches, all the Bishops and dignitaries of the Protestant Church deprived of their rich livings and emoluments, all the courts of law and schools and universities become Catholic. No, no. The hand of God is truly here. No other power could work such a change. Therefore the Christian Religion is, beyond all doubt, divine.

MAGNITUDE OF THE TASK OF CONVERTING THE WORLD.

The Apostles had to introduce a new religion into the world, a religion quite opposed to all existing ideas, into a society corrupted to the very core, that sought only pleasure and renown, that was steeped in the most degrading vices, that worshipped pride and riches, that hated humility and purity and poverty, that laughed to scorn the existence of a God, or the idea of another life of reward and punishment. How were the Apostles to effect this change? How were they to convert these haughty and sensual Romans into humble and fervent Christians, who would strip themselves of their goods to feed the poor, who would deny themselves daily and take up their Cross to follow Christ, who would cheerfully suffer trials and persecutions and even death for His sweet sake? How were they to do this? And what means had they at their disposal to accomplish so wondrous a design? Did the Son of God make use of the wise and learned, of eloquent preachers and great orators, or sublime philosophers or powerful kings, for

A new religion is to be introduced into a most corrupt society.

How is it to be done?

the spread of His doctrines and religion? Far otherwise. O incomprehensible Wisdom! The weak things and the foolish things of this world, and the things that are not, hath God chosen that He may confound the wise. He chose twelve poor weak illiterate fishermen from Galilee to accomplish this stupendous task.

By twelve illiterate fishermen.

Imagine twelve poor men going to convert London.

The Apostles actually did convert Rome

To form some slight idea of the magnitude of the task set before them imagine any twelve poor illiterate men that you happen to know in your own neighbourhood; imagine these, I say, banding together at this day with the avowed purpose of converting LONDON and the rest of the world to a new religion, propounded by themselves and opposed to all existing ideas. Imagine them setting out with the declared determination to fix the centre of their religion in LONDON ITSELF—to uproot and destroy Protestantism with all its power and influence, to wipe out all existing religions from that huge Babylon, and then to convert the whole human race. Would they not be regarded as madmen and fools—mere ravers and dreamers—by all men of sense? How could they, ignorant and illiterate as they were, entertain the faintest hope of winning over the most renowned scientists and litterati and University professors to their system of belief? Impossible! It is only madmen that would dream of it. And yet something quite similar to this the APOSTLES ACTUALLY PERFORMED. O, the height of the wisdom of God—how incomprehensible are His ways! In truth this gives but the very faintest idea of what they actually did perform in the Conversion of Rome.

Only think of what Rome was at the time when

Christ appeared. We are told by trustworthy authors that **Rome**, in the time of Our Lord, **was as large as ANY FOUR OF THE GREATEST CITIES OF THE WORLD AT THE PRESENT DAY**, London excepted. It is computed by trustworthy authors that there were **six millions** of inhabitants then in Rome. In Paris and Berlin and St. Petersburg and New York, all put together, you have scarce that number. We are told that it stretched out its mighty arms as far as **forty miles** in some directions—as if **Dublin were to reach over to Mullingar on one side**, and up to Drogheda on the other, or as far south as Wicklow.

As Cardinal Newman puts it :—“**There never was**, Never such prosperity. perhaps, in the history of this tumultuous world **prosperity so great, so far-spreading, so lasting**, as that which begun in the vast Roman Empire when the Prince of Peace was born. . . . It required the events of two thousand years . . . to shape and consolidate the great Roman power. And when once it was welded into one mass, what human force could split it up again? What ‘hammer of the earth’ could shiver a solidity which it had taken ages to form? **What establishment ever equalled Pagan Rome?** Hence the proverb: ‘Rome was not built in a day.’ And when at length Rome **was built**, Rome, so long in building, was **‘Eternal Rome.’** It had been a **miracle** that it was brought to be—it would take a **second miracle** that it should **cease to be**. To remove it from its place was to throw a mountain into the sea. Consider the vast territory round about it strewn to this day with countless ruins, follow in your mind its suburbs extending along its roads for as

*Rome was a
miracle.*

How was it
to be
converted ?

It is a fool's
work to essay
the impos-
sible.

much, at least in some directions, as forty miles, and number up its continuous mass of population, amounting, as grave authors say, to almost six million, and answer the question : 'How was Rome ever to be got rid of?' 'Why was it not to progress? Why was it not to progress for ever?' 'What might not be expected of it in time but for that illiberal, unintelligible, fanatical, abominable, sect of Galileans?'—(*Office of a Univ.*)

"How can a handful of men do any service worthy of God here? What cry is loud enough, except the last trumpet, to pierce the omnipresent din of toil and to reach the dense multitudes in the maze of lanes and alleys known only to those who live in them. It is but a fool's work to essay the impossible. Tend your sheep in the desert and you are intelligible, build upon the old foundations and you are safe, but begin nothing new lest you come to shame and become a subject of laughter and scorn"—(*Discourses*, pages 238-9).

"In such a time did the Prince of the Apostles advance towards Rome, where, under a Divine guidance, he was to fix his seat. He passed under the high gate, and wandered on amid marble palaces and columned temples. He met processions of heathen priests in honour of their idols. He saw about him nothing but tokens of a vigorous power formed and nurtured in its religion, its laws, its civil traditions, its imperial extension through the history of many centuries. And what was he but a poor, feeble aged stranger, in nothing different from the multitude of men—an Egyptian or a Chaldean—or perhaps a Jew, some Eastern or other—as passers-by would say,

carelessly looking at him, without the shadow of a thought that such a one was destined to commence an age of religious sovereignty in which they might spend their own heathen time, twice over, and not see the end."—(*Sermons to Mixed Congregations*, p. 240).
 (See Appendix, p. 249, also pp. 264 and 266).

PROOF OF THE DIVINITY OF THE CATHOLIC CHURCH FROM ITS UNALTERABLE PRESERVATION NOTWITHSTANDING THE MOST CRUEL PERSECUTIONS THAT HUMAN INGENUITY COULD DEVISE, AND THE MOST FEARFUL AND PERSISTENT ATTACKS FROM THE SUBTLEST HERESIES DEFENDED BY THE MOST BRILLIANT INTELLECTS.

As Macaulay puts it, "WHEN WE REFLECT ON THE TREMENDOUS ASSAULTS WHICH THE CATHOLIC CHURCH HAS SURVIVED WE FIND IT DIFFICULT TO CONCEIVE IN WHAT WAY SHE IS TO PERISH."

The tremendous assaults the Church had to sustain.

"There is not," he says, "and there never was on this earth an institution so well deserving examination as the Catholic Church."

"It is the masterpiece of human wisdom." "Nothing but such a polity could against such assaults have borne up such doctrines."

"The proudest royal house is of esterday when compared with the Church. She saw the beginning of all governments now existing, and we feel no assurance that she will not see their end. She may even still exist when

some traveller from New Zealand shall in a vast solitude take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."—(*Essay on Ranke's History*).

"Four times," he continues, "has the human intellect risen up against the Church. Twice that Church remained completely victorious. Twice she came forth from the conflict bearing the marks of cruel wounds, but with the principle of life still within her." "At present the number of her children is greater than in any former age—and is far beyond all other sects together."

The Persecutions.

Decius and Diocletian.

Think of the ten fierce persecutions of the Early Church. Think of the racks and tortures and cruel burnings that were employed to stamp out the Christian Faith. Think of the imprisonments and gibbets, and scourgings even unto death. Picture to yourself the hundreds and thousands of Martyrs that were put to death by Decius and Diocletian and Maximianus when the cry on every occasion of calamity was—"The Christians to the lions." Read the history of the first three centuries, and say how could Christianity survive these fierce attacks. And yet it did. And what is astonishingly strange and most unexpected, we find it at the end of that time, when emerging from the fierce persecution of Diocletian and Maximianus, triumphant everywhere. How can we explain this extraordinary phenomenon except by recognising that the finger of God is here? Impossible.

Persecutions in England and Ireland.

Come on to later times and see what the Catholics had to bear in Ireland and England and Germany to maintain the faith. Think of the rack and dungeon and gibbet, of the hanging and quartering, and cutting down alive and embowelling, in that state, think of the needles

driven under the nails, of the little ease—of the dragging through the streets the martyr's head, beating all the way against the stones—think of being hanged up by the hands till the blood sprang forth at the fingers' ends, and say how under all these sufferings the faith survived in these countries.*

To refer only to a few of the Persecutions. In the reign of Servius (211) we are told “the Persecution assumed its most dreadful form. The Christians were accused of, and believed guilty of, the most revolting crimes without the smallest particle of evidence, even in the face of the clearest evidence of their innocence. Ignorance, malice, contempt, hatred, avarice instigated their enemies. They were daily besieged and betrayed, seized in their houses, cast into exile, condemned to the mines, bound to crosses, torn with nails, thrown to the wild beasts, beheaded, consigned to the flames, etc., the corpses were even torn from the tombs, mangled, and dispersed. Still the Christians offered themselves in crowds for Martyrdom, so that one of the Proconsuls cried out, “Wretched men—if you wish to die have you not precipices and halters?” “The blood of Martyrs was the seed of Christ.” “We are like the grass,” said Tertullian, “which grows the more abundant by the oftener it is cut down.”

Again in the reign of Decius (249) “this prince issued the severest edicts and wished **utterly** to extirpate the Christian name. The young and the old, the strong and the weak, all fell in this persecution, the houses were plundered, the cities looked like captured towns.” “All

Persecution
by Servius.

The Decian
Persecution.

* See Newman's *Present Position of Catholics*, Lect. 5.

Description
by St.
Gregory, an
eye-witness.

the governors were commanded under heavy penalties to adopt every method, however rigorous, to compel the Christians to return to the Pagan Worship. The sword, the fire, wild beasts, talons of steel, the wheel, red hot iron chains—the most exquisite tortures that cruelty can invent, all were made use of. The son betrayed the father, the father the son, the brother the brother. All was distrust and perplexity and consternation, accompanied by a bitter sense of wrong. The **prisons could no longer contain the accused**, and most of the public buildings were converted into places of confinement. Day after day the work of carnage went on—it engrossed all conversation, stifled all gaiety." Such is the description given by St. Gregory of Nyssa, himself an eye-witness.

Valerian
Persecution.

In 257 Valerius published very severe edicts. But in 303 Diocletian published an edict **fixing the end of Christianity**. "Churches were to be demolished—all the Sacred Scriptures were to be burned in public. Catholics were declared incapable of holding any office—they should be liable to any accusation, and should have no redress for any injury inflicted on them. Many persons of all ages and of both sexes were **burned alive**, or cast into the sea. Priests and deacons were put to death without trial. The city presented the appalling spectacle of ferocity exasperated into madness." The persecution of Maximianus was, if possible, still more severe. "Superstition armed and guided by all the artifices of policy seemed fitted to demolish the Church now so long assailed. But the overruling arm which in its mysterious movements confounds the schemes of men interfered," and **in the hour of sorest trial the Church triumphed completely over error.**

But these trials were as nothing in comparison with the attacks which the Church had to sustain from heresy. Many and many a time all that was most learned and powerful seemed to combine for the destruction of the Church. In these fearful revolutions everything else disappears, but the Infallible Church remains. To refer only to three examples, without dwelling on the fearful heresy of the Monothelites, or on that of the Arians, or Nestorians, or Albigensis, or on the Schism of the West, all of which threatened the complete destruction of the Catholic Faith, and could only be withstood by Divine Power, let us confine our attention to Protestantism, Jansenism, and to the French Revolution.

Macaulay, speaking of the rise of Protestantism, says : "The new theology spread with a rapidity never known before. All ranks joined the **innovators**, Sovereigns impatient to assume the prerogatives of the Pope, nobles desirous of plunder, bad men desirous of licence, etc. Alone among the northern nations the Irish adhered to the **ancient faith**. Within fifty years Protestantism had attained its highest ascendancy—an ascendancy that it soon lost, and lost for ever. In England, Scotland, Denmark, Sweden, Prussia, Saxony, Hesse, and some of the cantons of Switzerland, the Reformation triumphed completely. Italy and Spain kept to the faith. Doctrine after doctrine was assaulted. Nation after nation withdrew from the successor of St. Peter. At first the chances seemed decidedly in favour of Protestantism, but the victory remained with the Church of Rome. On every point she was successful. If we overleap a century we find her victorious and dominant in

The Church endures the fiercest attacks from heretics.

Rise of Protestantism.

France, Belgium, Bavaria, Bohemia, Austria, Poland, and Hungary. Nor has Protestantism in the last two hundred years recovered any portion that she then lost." Contemplating this, Macaulay cries out: "It is impossible to deny that the policy of the Church of Rome is the very Masterpiece of human (?) wisdom."

The Church
attacked by
Voltaire.

"When Voltaire and his followers arose they denied every doctrine of the Church. They denied Christianity with a rancour and unfairness disgraceful to men who called themselves philosophers. Everything gave way to the zeal of the new reformers. In France every distinguished man in letters was in their ranks. Every year gave birth to works that attacked the Church with invective and ridicule. It was necessary for an accomplished man that he should despise Catholicism. The new doctrines spread everywhere. France was the capital of Europe, and the teachers of France were the teachers of Europe. More than this, the Jesuit Order was now suppressed. At length the Revolution came. Down went the Church of France. The Priests were butchered by scores without a trial—they were drowned, shot, hung up on lamp-posts. Thousands fled from their country. The churches were closed, the bells silenced, the shrines plundered."

The French
Revolution.

"Buffoons dressed in copes and surplices came dancing the carmagnole. A prostitute seated on a chair of state in Notre Dame received the adoration of thousands. To show respect for religion was to incur the suspicion of disaffection. It was not without imminent danger that the priest baptized the infants, or married couples, or

heard the confessions of the dying. France triumphed everywhere. The tricolor floated from St. Angelo's. The Pope was carried away in chains by unbelievers, and died in their hands. Even sagacious observers thought that the hour of the Church of Rome was come. An infidel power in the ascendant, the Pope in captivity, the most illustrious prelates of France seeking refuge in a foreign country, the noble edifices dedicated to God turned into Temples of Victory or mere banqueting halls. Such signs seemed to indicate the end of the long dominion of Rome."

"But the end was not yet. Again doomed to death the milk white hind was fated not to die. Soon a great reaction set in. A new order of things rose out of the confusion, new dynasties, new laws, new titles, and amidst them emerged the ancient religion. The Papacy had been buried in the great inundation, but like the mighty Pyramids, its deep foundations had remained unshaken, and when the waters abated it appeared ALONE amidst the ruins of a world that had passed away. The Republic of Holland was gone, and the Empire of Germany and the great Council of Vienne. Europe was full of new creations--a French Empire, a King of Italy, a Confederation of the Rhine. But the unchangeable Church was there still."

Speaking of Jansenism Cardinal Newman says: "For Jansenism. the better part of two centuries Jansenism has troubled the greater part of Catholic Europe. It has had great successes, and expected still greater. Still at the end of a short time you look for it and it is gone. There was a

time when nearly all that was most gifted, learned, and earnest in France seemed corrupted by the heresy.

What circle of names for extensive learning and ability can compare with those of Pascal, Nicole, Arnauld, Racine, Tillemont, and Quesnel? What shall we say of the prospects of a school that influenced so many of the most distinguished congregations? Eleven Bishops of France interposed with the Pope to prevent the condemnation of the Book of Jansenius. On the Pope's condemning Quesnel's opinions in the famous Bull Unigenitus, six bishops refused to publish it and fourteen formally opposed it and sixteen suspended its effects. Three universities took part with them, and archbishops, bishops, and priests, were banished for taking part against the Jansenists."

"As time went on the evil spread wider. The Emperor Joseph took up the matter. He prohibited the reception of the Bull Unigenitus; he subjected all rescripts to imperial supervision; he suppressed confraternities, retrenched festivals, prescribed the order of offices, the number of Masses, nay, the number of wax lights. He seized the revenues of the bishops, forbade them to confer orders. He permitted divorce, and removed the images from the churches. The whole Empire was on the point of disowning their dependence on the Apostolic See. The various doctrines of the Church were written against by bishops, etc. Who would not have thought that Henry of England had risen from his place and was at once at Vienna, Belgium, Tuscany, and Naples? To complete the crisis the great antagonist of Protestantism, the Society of Jesus itself, was by an inscrutable fiat

of Providence in that hour of need to avoid worse evils suppressed. Surely the Holy Roman Church is at length in the agonies of dissolution. Germany, France, Portugal, and Naples, all have turned against her. Who is to defend her?"

Noli aemulari. "Be not jealous of the evil doers." "Yet a little while and the wicked shall not be." One power alone on earth has the gift of ever being one. It has been so of old time. Surely so will it be now. Man's necessity is God's opportunity. Suddenly there is heard a rushing noise borne north and south upon the wings of the wind. Is it a deluge to sweep over the earth and bear up the ark of God? Now shall we see what can live and what must die. The breath of the Lord hath gone forth, the very foundations of society are melting in the fiery flood."

French
Revolution.

"So closed the eighteenth century upon the wondering world. The Church disappeared as by a yawning earthquake, and the Pope had gone his way. And other powers, kings, and the like disappeared too, and nothing was to be seen."

"Fifty years have passed since that time and we behold the issue. Great changes have been wrought, but not those anticipated. The German Emperor has ceased to be. Jansenism is no more. THE CHURCH LIVES; THE APOSTOLIC SEE RULES. THAT SEE HAS GREATER POWER THAN EVER BEFORE. Out of the ashes of the Church of France has sprung a new hierarchy worthy of the history and name of that great nation. The Empire has rescinded the impious regulations of the Emperor Joseph. Catholicism has

triumphed within its own pale with a power and completeness which the world never saw before.

Never was the whole body of the faithful so united to each other and to their head. Never was there less of error, heresy and schismatical perverseness among them."

Can any one in fairness attribute the **preservation** of the Church, under all these trials and persecutions, to anything but the protecting power of the Almighty God? What other power could save her?

(See these Extracts given much more fully in Appendix, pp. 253-264. They are exceedingly beautiful).

SECTION IV.

WHICH IS THE TRUE CHURCH?

**MARKS OR SIGNS WHEREBY WE MAY
RECOGNIZE THE TRUE CHURCH.**

SECTION IV.

CHAPTER I.

WHICH IS THE TRUE CHURCH ?

MARKS OR SIGNS OF THE TRUE CHURCH.

Which is the True Church ? Luther, Calvin, etc., say it is the Church that teaches the True Doctrine. But this is no answer. It opens up all the questions in detail, and leads to endless inquiry, viz.: what is the true doctrine on each individual point ? As Milner puts it—If one asked, in a great assembly of nobles, “ Who was the Prince Regent, as he had matter of the greatest importance to transact with him ? ” and that he was told, in reply, that “ He was the King’s eldest son,” this would be of no use to him—it would not enable him to find out the Prince. Whereas, if he were told that the Prince wore such and such clothes and ornaments, and was seated in such a place, then he could easily find him out. So it is with the True Church. We must find out the marks or signs by which she is to be known. They must be exterior, visible, marks, such as plain, unlearned persons can discover, as well as the learned, if only they take ordinary pains. These marks must be those that Reason, Scripture, and the Fathers point out.

The chief marks by which the True Church is to be known are those laid down in the Creeds. “ I believe in

How can we
know which
is the True
Church ?

She must
have *Marks*
or Signs *Vis-*
ible to all,
even the
ignorant.

She must be
*One, Holy,
Catholic and
Apostolic, so
says the
Creed—the
Scripture
says the
same.*

the HOLY CATHOLIC Church," we say in the Apostles' Creed. And in the Athanasian Creed we say, "I believe in ONE CATHOLIC and APOSTOLIC Church." So that the marks or signs of the True Church are UNITY, SANCTITY, CATHOLICITY, and APOSTOLICITY.

Let us see what Church possesses these marks, and let us note that the Catholic Church **alone** possesses them.

CHAPTER II.

ON THE UNITY OF THE TRUE CHURCH.

God could not
be the author
of *different*
religions.

NOTHING IS CLEARER TO NATURAL REASON THAN THAT GOD CANNOT BE THE AUTHOR OF DIFFERENT RELIGIONS, for being the Eternal Truth, He cannot reveal contradictory doctrines, and being the Eternal Wisdom and the God of Peace, He cannot establish a kingdom divided against itself. Hence, the Church of Christ must be strictly **one** in doctrine, in worship, and in government.

Proof of the
Unity from
Scripture.

Scripture strongly inculcates the same doctrine. Our Lord speaks of Himself as the Good Shepherd, and He says: "I have other sheep (the Gentiles) which are not of this fold. Them also I must bring, and they shall hear My voice, and there shall be ONE FOLD AND ONE SHEPHERD."—(John x. 16).

Again He says: "I pray for all that shall believe in Me, that they may be one, as thou, Father, art in Me, and I in Thee."—(John xvii. 20, 21).

St. Paul writes: "There is **one Body** and **one Spirit**,

as you are called in one hope of your calling ; one Lord, one **Faith**, and one Baptism."—(Ephes. iv. 4, 5).

St. Paul reckons " heresy a sin that excludes from the kingdom of heaven" (Gal. v. 20) ; and he requires that a man who is a heretic after the first and second admonition be rejected (Titus iii. 10). Hence we see it is clearly laid down by our Lord that His Church—the True Church—must be ONE.

I shall now proceed to prove that the Catholic Church is One, and, secondly, that no other Church possesses this unity.

ARTICLE ON THE CHURCH OF CHRIST.

(*From the "Catholic Dictionary".*)

Many Protestants hold that a number of individuals who believe the same or even different and contradictory doctrines if they unite together form a church. Now, the first thing that strikes one in reading the New Testament is that the Church is spoken of in a sense quite at variance with this idea, and secondly that men are furnished with no means for finding out what really constitutes the Bible, which they say is to be man's only guide in religious matters. Christ never told His disciples to write books, and He never promised them His help in doing so. The Apostles left no list of the inspired books, and never even said that any books of the New Testament were inspired, or were to be inspired, except St. Peter speaking of St. Paul. IT CANNOT BE AFFIRMED THAT THESE WRITINGS BORE THE MARKS OF INSPIRATION ON THE SURFACE, FOR THE

Christ never wrote any book.
He never ordered any book to be written.

FATHERS OF THE CHURCH WERE NOT AGREED ABOUT THEM TILL THE CHURCH DECIDED.

Christ often speaks of the Church.

On the contrary, while our Lord and His Apostles preserve an almost unbroken silence about the Bible or at least the New Testament, they speak **frequently** and in the most **exalted** terms of the Church.

Christ says
Hear the
Church.

Christ tells His Apostles to hear the Church. St. Paul speaks of the "Church of God," of the "Church which Christ has purchased by His blood," of the "Church which is the pillar and ground of truth," of the Church as the "house of God."

Great importance was given by the Apostles to some Church or other. Let us see what they understood by this Church.

Church must
be visible.

The Church which they recognise was a **visible** body. No other would answer the idea of Christ. His disciples were to be "like a city set on a mountain," "a candle put on a candlestick," to illuminate all. It was not merely the invisible union of pious believers. Our Lord warns us in a series of parables that, "His Kingdom"—that is "His Church"—was to consist of good and bad. He compares it to a field in which the good grain and weeds grow together,—to a net which takes good fish and bad,—to a wedding-feast, where some have not the wedding garment,—to wise and foolish virgins. There would be no meaning in the admonition, "Hear the Church," if she were INVISIBLE. SHE COULD NOT BE AN INFALLIBLE GUIDE AND THE ORACLE OF TRUTH IF SHE COULD NOT BE KNOWN.

The Church, then, of the New Testament was a visible

body. It was also vested with authority. A visible BODY differs from a mere mob or gathering, for it has a regularly appointed government. This power was to be used by rulers in the Church. Our Lord chose and trained His Apostles. He said to them, "All power is given to Me in Heaven and on earth. Go ye, therefore, and teach all nations." How great was this power ! "Whatsoever," He says, "you shall bind upon earth shall be bound also in Heaven and whatsoever you shall loose upon earth sh be loosed also in Heaven." And, again, "Whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained."

The consideration of the Church as a visible body naturally leads us to speak of her Unity. Our Lord meant to found but one Church, for He compares His Church to a house, the keys of which He puts into the hands of St. Peter. He likens His Church to one single flock under one shepherd. He built His house upon a rock.

This unity implies unity of faith. St. Paul says : "I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schism amongst you, but that you be perfect in the same mind and in the same judgment."—(1 Cor. i. 10). Far from tolerating private judgment, he says : "IF ANY MAN PREACH TO YOU A GOSPEL BESIDES THAT WHICH YOU HAVE RECEIVED, LET HIM BE ANATHEMA."—(Gal. i. 9).

"A man that is a heretic avoid, knowing that he is perverted and sinneth."

St. Peter describes heretical bodies as "sects of

The Church
has a regular
government.

Unity of the
Church.

perdition." And St. John says: "IF ANY MAN COME TO YOU AND BRING NOT THIS DOCTRINE, RECEIVE HIM NOT INTO THE HOUSE."—(2 John i. 10).

I.—UNITY OF FAITH.

This subject of the Unity of the Church has been practically completely disposed of already when treating of the Infallibility, for it goes without saying that you cannot by any possibility have two Infallible Churches teaching opposite and even contradictory doctrines. This would be a contradiction in terms. Still it may be well to add a few words here on the point.

There must
be Unity of
Faith.

1°. **Unity of Faith**, then, is clearly necessary in the true Church, for Christ came to teach us the way of Salvation. We must, therefore, believe what He has taught, and He, as infinite Wisdom, **cannot** teach contradictory doctrines.

Were Unity of Faith not required, this would proceed from the fact that—

(1) Else Christ left contradictory doctrines, or
(2) ambiguous doctrines, or
(3) no doctrines, or
(4) Each was to choose for himself.

- (a) Christ taught contradictory doctrines;
- (b) Or that He taught in an ambiguous way;
- (c) Or that He left us without the means of knowing what He taught;
- (d) Or that He left men free to choose or reject what they pleased of His doctrine.

Now all these suppositions are utterly groundless and absurd.

It cannot be said that Christ left us no means of

finding the true Religion, for he who wills an end must necessarily wish the means.

PROOF OF THE UNITY FROM SCRIPTURE.

Our Lord says: "On this rock I will build **My Church.**"—(Matt. xvi. 18.) "Hear the **Church.**"—(Matt. xviii. 17).

"The **Church** of the living God—the **Pillar** and the **foundation** of the **Truth.**"—(1 Tim. ix. 16). "Unto Him be glory in the **Church** through all ages."—(Ephes. iii. 21.) "Christ is the **Head** of the **Church** the Saviour of the **Body.**"—(Ephes. v. 21.) "I (Paul) fill up in my flesh that which is wanting of the sufferings of Christ for the sake of **His Body which is His Church.**"—(Col. i. 24.)

In all these texts our Lord and His Apostles speak (1) of **His Church** and not **His Churches**, of the **Church** and not the **Churches**, (2) of **His Body** which is **His Church.**

"We are all baptized in **One Body.**"—(1 Cor. xii. 13.) **One Body.**
 "And God had tempered the **Body together** that **there** should be **no schism** in the **Body.**"—(1 Cor. xii. 25.)
 "For as the (natural) **Body is One**, and hath many members, and all the members of that **One body**, being many, are **One Body**, so also is **Christ**. Now you are the **Body of Christ—many members, yet but One Body.**"—(1 Cor. xii. 12, 20, 27.) In these texts great stress is laid on the **Church** being **ONE BODY**. Could any expression be clearer to show that as the **Body is one**, though consisting of many members, so is the **Church One.**

Our Lord always speaks of His **Church**, never of His **Churches.**

The **Church** is **One Body.**

One Fold,
having One
Shepherd.

"Other sheep I have which are not of this Fold, them also must I bring, and there shall be One Fold and One Shepherd."—(John x. 16.)

"(I pray) that they all may be **One** as Thou Father art in Me and I in Thee that they also may be **One** in **Us** in order that the world may believe that Thou hast sent Me—that they may be made perfect in **One**."—(John xvii. 21, 23.)

"There is **One Lord, One Faith, One Baptism**. . . . Until we all come into the **Unity** of Faith—that we be **no more children tossed to-and-fro**, and carried about by **every blast** of doctrine."—(Ephes. iv. 11, etc.) Could the Apostle use more pointed language to show the absolute necessity of **Unity** in the Church?

"I beseech you, brethren, that you all speak the same thing, and that there be no divisions among you."—(1 Cor. i. 9, etc.)

He that believeth not shall be condemned. "If any man," says St. Paul, "preach any other gospel unto you than that which we have preached, let him be anathema."—(Gal. i. 9.) "A man that is a heretic after the first and second admonition reject."—(Tim. i. 3, iv. 11, etc.)

Here, again, we have great stress laid on the **One Fold** and the **One Shepherd** and the **One Faith**, all speaking the same thing, and having no dissensions amongst them.

II.—UNITY OF GOVERNMENT.

Unity in
teaching and
government.

As to the power of teaching and ruling in the Church—or its unity in government, we have only to

read the following :—“ **All power** is given to the Apostles in Heaven and on Earth,” even to the forgiveness of sins. And if any man refuse to hear the Church “ he is to be accounted a heathen.”—(Matt. xviii. 17.) A practical instance of the **exercise** of this power is given when we read :—“ They (the Apostles) delivered to them the **Decrees** to keep.”—(Acts xvi. 4.) St. Paul exhorts the Pastors to “ take heed to all the flock over which the **Holy Ghost hath made you Bishops to rule the Church of God.**”—(Matt. ii. 6.)

“ Obey your prelates for they watch as having to give an account for your souls.”

UNITY OF THE CATHOLIC CHURCH.

The Catholic Church is, and ever has been, **One** in **doctrine**, in **worship**, and in government.

1^o. First, as to doctrine. It is the proud boast of the Church that she is “ *Semper eadem* ” : “ Always the same in all ages and in all nations.” The same Creeds, namely, the Apostles’ Creed, the Nicene Creed, the Athanasian Creed, the Creed of Pope Pius IV., the same rule of faith, namely, Scripture, Tradition, and the Church’s Decisions, are everywhere held to the strict letter ; the same articles of faith and morality are taught in all our catechisms. You may satisfy yourself on this point by asking any Catholic from Rome or France, or Germany, or Japan, what is their belief, and they all invariably answer the same thing. All believe in the Unity and Trinity of God, in the Incarnation, Death and Resurrection of our

The Catholic
Church is
One—
(1) in doctrine
(2) in worship
(3) in govern
ment.

It has the
same *Creeds*,
etc., in every
part of the
world.

Saviour, in the remission of sins, in the resurrection of the body and life everlasting. All believe in the necessity of Baptism, in the Sacrifice of the Mass, in the Real Presence, in Confession, in Purgatory, etc. All will say, and must say, if they are Catholics : " I believe all that the Holy Roman Catholic Church proposes to our belief."*

The Church has the same sacrifice (the Mass) everywhere, and the same Sacraments.

2°. The Catholic Church is **One in worship**. In every part of the world she offers up the same sacrifice—viz., the Holy Sacrifice of the Mass. She has the same seven Sacraments administered in the same way all over the world. She has the same holidays of obligation. In a word, if you get together Catholics from all the ends of the world they can at once kneel round the same altar and must do so on a Sunday or holiday.

The Church is *One in government as is necessary for unity in doctrine.*

3°. The Catholic Church is **One in government as is necessary to preserve unity in doctrine**, etc. In every part of the Globe each Catholic is subject to his pastor, each pastor to his bishop, each bishop to the Pope, who is supreme head of the Church, the successor of St. Peter, and infallible in matters of faith and morals. If errors crop up, as they must of necessity in so large a body owing to human weakness and malice, then the canons come in and ecclesiastical tribunals and judges to stop the errors.

NOTE.—Of course it is unnecessary to say that no other religion pretending to be the religion of Christ possesses this unity.

The Protestant sects say they need not have unity—they have only private judgment, and **each one is at liberty to believe just what he pleases and as long as he pleases.** He may believe one thing to-day and the very

opposite to-morrow. Yet withal he is still a Protestant. There are at least three hundred Protestant sects, each holding different and even contradictory doctrines. Is there even one article of faith in which they all agree?

THE UNITY OF THE CHURCH.

(By CARDINAL GIBBONS.)

Our Lord required this unity. He says: "I pray that they all may be **one**, as Thou Father, in Me, and I in Thee."—(St. John xvii. 20.) Here He prays that His followers may be united in faith as He and the Father. No more close union could be imagined than that between the Father and the Son. Moreover, the prayer of Jesus is always heard.

St. Paul ranks heresy with murder and adultery—all exclude from heaven. He says: "Be careful to keep the unity of the Spirit in the bond of peace—**one** body and **one** Spirit, **one** faith, **one** Baptism, **one** God and Father of all."—(Ephes. iv. 3-6.) As you all, he says, worship **one** God, and not many gods; as you acknowledge **one** Redeemer, and not many redeemers; as you are sanctified by the same divine Spirit, and not by many spirits, so you must profess the same faith.

Again, our Divine Saviour never speaks of His **Churches**, but of His **Church**. He does not say "Upon this rock I will build My **Churches**," but "My **Church**." Hence we may conclude that He did not wish to establish many conflicting bodies, but only **one** True Church.

Our Saviour calls His Church a kingdom—"Of His kingdom there shall be no end." Now, in every well-

The Church a
Kingdom.

regulated kingdom there is but one king, one form of government, one body of laws, which all are obliged to observe. So must it be in the kingdom of Christ.

The Church a
Sheepfold.

Our Saviour calls His Church a sheepfold—"There shall be made one fold and one Shepherd." What more beautiful illustration of unity. All the sheep cling together; they follow the same path, obey the same Shepherd; they fly from the **barn** of a stranger; they have the same pasture. So Catholics have the same pasture, the same Sacraments, and the same Bread of Life, the same rule of faith as their guide, and the same pastor, the Pope.

The Church
One Body.

Our Lord compares His Church to a human body. In the body there are many members, all inseparably united to the head. The head commands, and the feet and hands, and eyes and tongue, obey. So God is our Head.

The Church a
Vine.

He calls it the vine; we are the branches. Now, if the branch is separated from the vine, it withers and is fit only for the fire.

Where shall we find this essential unity in faith and government? Only in the Catholic Church. She numbers two hundred and fifty millions of souls. They all believe the same doctrine, partake of the same Sacraments, and obey the Pope. Should any member refuse to obey, no matter how powerful or how learned, be he **Henry VIII.**, or **Elizabeth**, or Dollinger, he is cut off at once as a rotten branch. So has it been in all time. The faith of a Catholic to-day is the same as that of St. Peter, or that which fell from the lips of Jesus on the Mount—"Jesus Christ yesterday and to-day and the same for ever."—(Heb. xiii. 8.)

CHAPTER III.

ON THE SANCTITY OF THE CHURCH.

"I believe in the **Holy** Catholic Church."

Every society is founded for a special object—one for the cultivation of social intercourse, another to advance one's temporal interests, a third for literary or scientific purposes. The Church founded by Christ is for the sanctification of its members. St. Paul says that Christ delivered Himself for His Church in order to sanctify her, and to form for Himself a Church pure and without stain. And Jesus Christ has promised to be with His Church, even to the consummation of the world. It would be impiety to say He has not fulfilled His promise. We have only to cast our eyes down the calendar to see the number of saints she has produced. Hundreds of thousands of others in her bosom lead most holy lives. She is most fruitful in works of charity. Witness all the hospitals, all the asylums, etc., she has founded. Count up all the religious orders that devote their lives to the relief of the poor. Even our bitterest enemies admit this. They can never accuse the Church of teaching any doctrine that encourages to vice. All this is produced by the means supplied by Holy Church—the same faith, the same Sacraments and Sacrifice, and the same discipline.

The example of Jesus Christ, the sublime lessons He taught, and the Sacraments He instituted for the remission of sin, etc., all tend to our sanctification.

When the Church speaks to us [of] the attributes of God, as of His mercy and His justice, or of His divine

Every Society
is founded for
a *special*
purpose.

The Church
is *Holy*.
Witness her
Saints, Reli-
gious Orders,
Hospitals, &c

perfection, it is to entice us to love Him and serve Him and imitate His holiness. "Be you holy, for I, the Lord, your God, am **holy**" (Lev. xix. 2); "Be you perfect, as your Heavenly Father is perfect."—(Matt. v. 48.)

We are Christians, that is, followers of Christ and imitators of Him. Of this title we are more proud than of that of king or emperor.

The Church
allures to
Holiness.

The Church constantly allures her children to holiness by considering Christ born in a stable or dying on a cross. The first lesson taught to her children is to love and serve God, the value of a soul, the emptiness of riches, etc. "What doth it profit a man to gain the whole world and suffer the loss of his soul?"—(Matt. xvi. 26.)

It supplies
Motives and
Means for
Holiness.

The Church not only gives us the most pressing **motives**, but also the most powerful **means** for securing our sanctification. These are Prayer and the Sacraments. She exhorts us to constant fervent prayer and meditation. She often brings the mysteries of our Lord's life before our minds.

Our souls are cleansed in Baptism—they receive strength in Confirmation—pardon in the Sacrament of Penance. We are fed with the Bread of Heaven in the Blessed Eucharist, and we are consoled and succoured in our last illness by Extreme Unction. Hence, the Church gathers the most abundant fruits of holiness. (See for examples, etc., *Faith of Our Fathers*, pp. 40-2.)

I do not say that all Catholics are holy. Far from it—but too many scandals prevail. We cannot shut our eyes to them. But then Christ Himself foretold them. "It is necessary that scandals do come." He says His Church is like a field in which cockle is sown; a net

which encloses good fish and bad. The Church is a house in which some vessels are of gold, others of silver, others of wood and stubble, whose end is the fire. Be sure to read Cardinal Newman, "On Scandals in the Catholic Church," *Occasional Sermons*, p. 144. He says: "No Catholic will deny that the Church has scandals. She has good children; she has many more bad." There is an abundance of materials in the lives and histories of Catholics ready for the use of her opponents. If there were a Judas among the Apostles and a Nicolas among the Deacons, why should we be surprised that in the course of eighteen centuries there should be flagrant instances of cruelty, of unfaithfulness, of hypocrisy, or of profligacy? I can only say that, taking man as he is, it would be a miracle if such offences were altogether absent from her history"—(Would others in similar circumstances bear themselves more meekly?)

Scandals
must come.

PROOF OF THE SANCTITY FROM REASON.

It is perfectly plain and clear to commonsense that if Christ was in very truth the Son of God, and if He founded a Church, it is perfectly clear, I say, that it must be Holy. It cannot teach anything that is false or that would lead into error, or that would be immoral, or lead to immorality or impiety. Furthermore, it ought to supply the means for enabling us to observe God's Law, and carry out all its precepts. Now, this is what is meant by saying that the Church of Christ must be Holy—that is, she must ever

If Christ
founded a
Church, it
must be *Holy*

- (1) Teach and explain the Laws of God aright.

It must—
(1) Teach
what is right.

(2) Supply means of salvation.

(3) Produce saints.

Meaning of Sanctity.

(2) She must supply the means of keeping this Law.

(3) She must manifest this Holiness in her members.

All this, I say, is perfectly clear from the fact that, beyond all doubt, our Lord founded His Church in order to point out to men the true way to serve Him, and to attain Salvation, and to supply them with the proper means to gain this end.

By saying that the Church of God must be Holy, we do not mean that all her members are holy, or even that the majority of them are such. We do not mean that scandals may not be found in her, for our Lord Himself, warns us that "it must needs be that scandals shall come"; and, even in His own day, Peter denied Him, and all the Apostles fled from Him, and Judas betrayed Him and became an apostate. What wonder is it, then, that His less favoured disciples should sometimes fall away? But what we do maintain is, that it is not on account of anything the Church teaches or does that these people err, but precisely the contrary, that it is because, on the occasion of their falls, they neglect her warnings and disobey her precepts.

PROOF FROM SCRIPTURE THAT THE CHURCH IS HOLY.

Proof from Scripture.

Not only does reason clearly demonstrate, as we have seen above, that the Church established by the Living God must be Holy, but the Sacred Scripture itself insists on this point.

"Christ is the Head of the Church," says the Apostle. "And He loved the Church, and gave Himself for it that He

might sanctify and cleanse it—that He might present it to Himself a glorious Church not having spot or wrinkle, but that it should be Holy and without blemish."—(Ephes. v. 23, 26.)

Surely if Christ died to sanctify His Church and to make it **Holy** and without blemish, He must undoubtedly have succeeded in His design if He were the **Son of God**. To say the contrary would be blasphemy—to say that the Eternal God did not do what He died in order to perform would be absurd in the highest degree.

"You are a **chosen generation**, a royal priesthood, a **Holy nation called of God** out of darkness into His marvellous light."—(1 Pet. ii. 9, also Tit. ii. 14.)

"You are **fellow-citizens** with the **Saints** and **members** of the **household of God**, and are built upon the foundation of the **Apostles and Prophets**, Jesus Christ Himself being the chief corner-stone in whom all the building fitly framed together groweth unto a **Holy temple** in the Lord."—(Ephes. ii. 19, 22.)

If Jesus Christ is the chief **corner-stone** of His **Church**—and if He and all the faithful fitly framed together form the **Temple**—and if it is the **household** of God—surely it must be **Holy**.

Again, speaking of the **Means** of Salvation, we are told that the **Pastoral Office** was established by Christ in His Church "for the perfecting of the **Saints**, for the work of the ministry, for the edifying of His own Body, till we all come in the **unity** of Faith unto a **perfect man**, unto the measure of the stature of the fulness of Christ, and that speaking the truth in charity we may grow up unto **Him in all things** who is the **Head.**"—(Ephes. iv. 11-16)

"Be you perfect," our Lord says, "even as your Heavenly Father is perfect."—(Matt. v. 48.) What could be more explicit than this?

There can be no doubt that Sanctity was one of the most characteristic marks of the Church in the beginning. It was by this, more than anything else, that the first Christians won the admiration of men and converted the whole world.

NOW IN THIS SENSE THE CATHOLIC CHURCH IS HOLY AND NO OTHER CHURCH IS.

FIRST THE CATHOLIC CHURCH IS HOLY IN HER DOCTRINE.

The Church
of Christ is
Holy in Her
doctrine.

Our Lord Himself says, and the Church says the same: "Blessed are the poor, blessed are the merciful, blessed are the clean of heart, blessed are they that suffer persecution. Be glad and rejoice, for your reward is very great in heaven." Is there any more perfect Creed than this?

Again He says: "You are the salt of the Earth. If the salt lose its savour it is good for nothing but to be trodden on by men." "You are the light of the world. So let your light shine before men that they may glorify your Father who is in heaven."

If we are to be the Salt of the Earth—if we are to be the Light of the world—if our Light is to shine before men so that they will glorify our Father who is in heaven—surely we must be Holy. And these are the doctrines

So is the
Catholic
Church Holy
in doctrine

which the Church ever teaches in all her sermons and instructions and manuals of theology.

For amen I say unto you, till heaven and earth pass away one jot shall not pass of the law till all be fulfilled.

“ He that shall break one of these commandments shall be least in the kingdom of heaven.” “ Unless your justice abound more than that of the Scribes and Pharisees you shall not enter into the kingdom of heaven.”

—(Matt. v. 4-20.)

“ It was said of old : Thou shalt not kill, but I say be not angry. Whosoever shall say, Thou fool, shall be in danger of hell fire. If thy right eye scandalize thee, pluck it out. If thy right hand scandalize thee cut it off.

Contrast between Old and New Law.

It hath been said : An eye for an eye, and a tooth for a tooth, but I say to thee, if one strike thee on the right cheek turn to him the other. **It hath been said :** Love thy neighbour and hate thine enemy. But I say to you :

Love your enemies—do good to them that hate you—that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and bad Be you, therefore, perfect, as your heavenly Father is perfect.”—(Matt. v. 21-48.) “ All things whatsoever you wish that men should do to you, do you also to them.

For this is the law and the Prophets.”

Here we see brought out in bold relief the immense contrast between the sanctity of the old Law and that of the New Law established by Christ. It was said to you of old “Thou shalt not kill, but I say to thee thou shall not be angry. It was said of old, an eye for an eye, but I say to thee if one strike thee on the right cheek turn to him the other.” What unheard of perfection !

And this is what the Catholic Church still inculcates every day.

"By their fruits shall you know them," says our Lord, in the same place. "**Every good tree** bringeth forth **good fruit**.'

"Depart from me you that work iniquity."

And, after all this teaching, our Lord winds up : "**Everyone, therefore, that heareth these My words, and doeth them, shall be likened to a wise man that built his house upon a rock.** And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock. And everyone that heareth these, My words, and **doeth them not**, shall be like a foolish man that built his house upon the sand, and the winds beat upon that house and it fell, and great was the fall thereof."—(Matt. vii. 24-27.)

We see from this how closely our Lord wishes us to follow His Teaching, and what rewards He promises us for so doing.

In another place our Lord describing the last judgment says : "And when the Son of Man shall come in His **majesty** He will say to those on His right hand : "Come, ye blessed of My Father, possess the kingdom prepared for you. For I was hungry and you gave Me to eat, thirsty, and you gave Me to drink, sick, and you visited Me. And they will exclaim in astonishment : When did we see Thee hungry, poor, naked ? And He will say : As often as you did it to the least of these little ones you did it to Me."

This is precisely the principle on which the Catholic Church acts to-day in forming all her Religious Orders to

Note the
reward.

minister to the various miseries of mankind, "Whatsoever you do to the least of these little ones, you do it to Jesus Himself"! What a glorious and consoling doctrine and how holy and pious!

THE CATHOLIC CHURCH IS THUS HOLY IN HER MEMBERS AND IN HER COUNCILS OF PERFECTION.

The Catholic Church is Holy, for she gives us the true Sacraments—the great means of Grace. On account of her Infallibility also, she is sure to teach the true doctrine.

Further, the Holiness of the Church is seen in the sanctity of Christ and His Apostles, who followed Him; in the constancy of her Martyrs, who sealed their faith with their blood; in the lives of her great Saints, who adorned her in all ages, as in the case of St. Peter and St. Paul, St. Ambrose and St. Augustine, St. Chrysostom, St. Basil, and St. Bernard, etc.; in the lofty perfection to which her priests and religiou are called. Lastly, the Catholic Church at all times produces eminent servants of God, who, according to **Christ's promise**, perform works of wonder, and miracles like His own. So confident is the Catholic Church of the succession of Saints in her bosom, that she has a **permanent tribunal** established for the examination of their heroic sanctity and miracles. What other Church in the broad light of civilization **would dare** to set up such a tribunal?

Again, let us consider the great **Counsels of Perfection**

The Catholic
Church ever
produces
great saints.

Our Lord
clearly left
*Counsels of
Perfection.*

Every other
Church
plainly sets
these aside as
obsolete.

The Counsel
of Poverty.
Sell all thou
hast.

left us by our Blessed Lord. "No person," says Canon Oakeley, "who is even moderately acquainted with the New Testament can have failed to remark how many rules of conduct and of religious perfection it contains which are even without recognition amongst all others but Catholics. It is not merely that they are not practised, but they are not even admitted. They are plainly set aside as beyond dispute, being obsolete and unsuited to our times."

"Where, now, do we find any place in the Christian code of the day for such maxims as these of our Lord: 'If any man will come after Me, let him deny himself and take up his cross daily', or for that other, 'If thy right eye scandalize thee, pluck it out'; or again, 'For every idle word and sinful thought we must render an account.'"

"Still less do we see any place outside the Catholic Church in which there is provision for such perfection as this: 'If thou wilt be perfect go sell what thou hast and give to the poor, and come follow Me.' Or, again, for this—'Every one that has left house or brethren or sisters, or father or mother, or wife or children, or lands for My Name's sake shall receive a hundred-fold, and shall possess everlasting life.' These and many similar texts manifestly point to a sort of practical Christianity common in the days of our Lord, of which every trace is lost at present, except in the Catholic Church. They imply that a Christian may be required to quit his nearest and dearest relations, to renounce even the most sacred ties, and to give up his whole property, to follow Christ."

"Remark particularly that our Lord says, 'If you wish to be perfect, you must leave wife and children.' This evidently means that some are to lead a life of celibacy and chastity, for it is clearly not the intention of our Lord that a man should leave his wife once he has married. And, lastly, our Lord says, 'If thou wilt be perfect, go sell what thou hast, and give to the poor.' Here He clearly recommends evangelical poverty."

The Counsel
of ('hastity—
"Leave wife
and child-
ren."

"I think it impossible," continues Canon Oakeley, "for any one whose mind is not hopelessly warped by prejudice to read this 19th chapter of St. Matthew, and not admit that the only adequate carrying out of these counsels of our Lord is to be found in the Religious Orders of the Catholic Church, where they practise Poverty, Chastity, and Obedience."

Only the
Catholic
Church
practises
these.

"I think it must be apparent to any one who considers the general tenor of the New Testament, rather than a few particular texts, that any religion which does not find in its system a very marked place for the practice of these three virtues of Poverty, Chastity, and Obedience, must at once be pronounced unscriptural." *

Any Religion
that has not
these is *un-*
scriptural.

As Cardinal Newman puts it: "If we were asked, What is the office of the Church? I suppose we should not all return the same answer. . . . St. Paul gives us a reason different from those I have mentioned. He laboured more than all the Apostles. And why? Not to civilize the world; not to spread knowledge, etc., but for the elects' sake. . . . And such is the office of

What is the
Office of the
Church?

To save men.

* All this is condensed from Canon Oakeley's *Church of the Bible*, Sect. 4. On the Evangelical Counsels, pp. 75-96.

the Church. She attempts much; she expects and promises little.

"The Church is in warfare; her life is one long battle. But with whom is she fighting? Till we know her enemy we cannot estimate her skill. In all undertakings we must ascertain the end proposed before we can predicate their success or failure. We may dissent from the end. That is another matter. I am speaking to those who admit my principles. To such I say, Judge the Church by her principles, by her object."

The world's
aim is success.

"The world believes in worldly success as the greatest blessing. It would sacrifice a hundred lives and a hundred souls for a trifle. What does it know of sin, or hell, or the devil? It disbelieves in them. Evil is whatever is an offence to it. Order, tranquillity, plenty, prosperity, progress in art and science and literature, these are its ends."

The Church's
aim is the
salvation of
the individual
soul.

"The Church, on the contrary, looks in the first place not at Society but at the individual. It looks beyond the outward act into thought and motive. Its battle-field is the heart of the individual; its true foe Satan. THE CHURCH, LIKE HER DIVINE AUTHOR, CONSULTS FOR THE INDIVIDUAL SOUL FOR WHICH CHRIST DIED. Everything is sacrificed to this, appearance, reputation, worldly triumphs. HER ONE DUTY IS TO BRING TO SALVATION AS MANY AS SHE CAN—TO TAKE OFFENCES OUT OF THEIR PATH, TO WARN THEM OF SIN, TO RESCUE THEM FROM EVIL, TO CONVERT THEM, TO TEACH THEM, TO FEED THEM,

TO PROTECT THEM, AND TO PERFECT THEM. How easy would her cause be could she give up this or that point of faith, or connive at some innovation in the administration of the Sacraments. How much would Gregory have gained from Russia could he have abandoned the United Greeks."

" THE CHURCH OVERLOOKS EVERYTHING
IN COMPARISON OF THE IMMORTAL SOUL.
SHE KNOWS NO EVIL BUT SIN; NO GOOD
BUT GRACE. She has one and one only aim—to
purify the heart. She remembers that 'out of the
heart proceed evil thoughts, murders, adulteries,' etc.,
and that 'these defile a man.'"

She overlooks all else.

" Protestants think that she aims at effect; she must be splendid, majestic, and influential; fine services, music, lights, vestments, courtesy, smoothness, cunning, intrigue—these are her weapons. Well, she cannot help succeeding, she cannot help being strong, she cannot help being beautiful; it is her gift; as she moves the many wonder and adore—' Et vera incessu patuit Dea.' It cannot be otherwise certainly; but it is not her aim. She goes forth on the one errand of healing the diseases of the soul. Look into any book of sermons, into any work on moral theology, and you will find from first to last the one idea that sin is the enemy of the soul, and that it consists in thoughts of the heart. SHE REGARDS THE WORLD AND ALL THAT IS IN IT AS A MERE SHADOW, AS DUST AND ASHES, COMPARED WITH THE VALUE OF ONE SINGLE SOUL. SHE HOLDS THAT UNLESS SHE CAN DO GOOD TO SOULS IT IS NO USE HER

She cannot help being majestic, beautiful.

But she regards all but the soul as dust and ashes.

DOING ANYTHING—SHE HOLDS THAT IT WERE BETTER FOR THE EARTH TO FAIL, AND FOR ALL THE MANY MILLIONS ON IT TO DIE OF STARVATION IN EXTREMEST AGONY RATHER THAN THAT ONE SOUL SHOULD BE LOST, OR EVEN COMMIT ONE VENIAL SIN. Such is her mission, and do it she will, whether she be in rags or fine linen, whether by means of cultivated or uncultivated intellects.”*

THE OTHER CHURCHES ARE NOT HOLY.

The doctrines
of heretics
unholy.

First, their **doctrine** is not **Holy**. Their chief doctrine is that God is the necessitating cause of sin—that no man has free-will to avoid it, and that persons are justified by an enthusiastic **persuasion** (or Faith) that they will be saved independently of faith, hope, charity or repentance. Warburton says: “Protestantism is built on this doctrine.” Yet how impious and execrable!

What Luther
held.

Luther says: “Free-will is an empty name.” “Let this be your rule,” he says, “in interpreting the Scriptures; wherever they command any good work do you understand that they forbid it because you cannot perform it.” “Unless faith be without the least good work it does not justify; it is not faith.” “See how rich a Christian is,” he says, “since he cannot lose his soul do what he will, unless he refuse to believe; for no

* This is condensed from Cardinal Newman's *Anglican Difficulties*, pp. 232-240.

sin can damn him but unbelief." Luther affirms that this doctrine is the hinge on which his whole system turns, and he says it will subsist for ever in spite of Emperors, Popes, Kings and devils. "If they attempt to weaken this article may hell-fire be their reward. Let this be taken for an inspiration of the Holy Ghost made to me, Martin Luther." (See Milner's *End of Controversy*, 19th letter, for these and many similar quotations.)

"It may be safely stated," says the *Catholic Dictionary*, "that if a Protestant is virtuous it is in spite of his heresy (which teaches the above doctrines), while a bad Catholic is bad because he does not practise the faith which he holds." "The Reformers, considering their (pretended) mission, ought to be men of heroic sanctity. Study the character of Luther, as given by learned Protestants such as Hallam, Hamilton and Archdeacon Hare, and you will see how far short he fell of the ordinary moral standard. Is it credible that God used such a man to reform His Church?"

Is it credible
God would
send such
men to reform
His Church?

The character
of a Priest

"Again, let any one compare the state to which a Priest is called with the life of a Protestant clergyman. The Priest is forbidden the enjoyment of domestic life, that he may give himself entirely to the service of God and his brethren. Day by day he must recite the Divine Office—and frequently offer the Holy Sacrifice of the Mass, so that he has the most powerful motive for keeping his conscience pure. The life of a priest is utterly unlike that of other men. A Protestant minister, on the other hand, scarcely differs, so far as his state goes, from the laymen around him. If, as is often the case, he is a man of

That of a
Minister.

exemplary life, it is not his Church that makes him so."—
Art., "The Catholic Church."

DR. BAGSHAWE ON THE SANCTITY OF THE CHURCH.

Dr. Bagshawe, speaking of the sanctity of the Church, says: "There can be no doubt that sanctity of life was one of the most characteristic marks of the Apostolic Church. It was this more than anything else that won the admiration of men and converted the world."

At present it is difficult to compare the Church with the world around it so as to show this note. It is impossible to distinguish now what we owe to religious teaching and what to social causes, etc. Men are now very bad judges of sanctity.

There are, however, two points in which the holiness of Catholic teaching stand out conspicuously. These are the laws of marriage and the counsels of perfection.

In the case of marriage, the world has little idea beyond decorum and convenience. It cannot be got to see that there is a higher law than expediency. The Church manifests her vigour on this point. She is ready to maintain the law of God at any cost. Henry VIII. could not obtain a divorce, even though he should go into schism. It is the same still. Infidel and other governments may allow divorce, but the Church is inexorable.

What did the Protestant Church do when there was question of a law of divorce? Did she protest? Did

she forbid it? Did she denounce it? No, she did nothing. She cannot go against the stream.

The second point is the Evangelical counsels. Nothing can be plainer than that our Lord, in the Gospel, called some to a higher perfection than others. "If thou **wilt be perfect**, sell what thou hast and give it to the poor, and come follow Me."—(Matt. xix. 21.) Here is a clear distinction between **precept** and **counsel**.

Now, a special feature in the Church is that she commends the practice of these counsels. Thousands follow in their path.

Still, sanctity of doctrine cannot generally be used as an argument for the Church, and that for a good reason, and one that it is **important** to dwell on. It is this. In truth all the tone of morality—all the ideas of right and wrong, of the excellence of virtue which we find at the present day, are those of the Catholic Church. If, therefore, we were to compare the moral teaching of the Church with the tone of morality around it, it would really be only comparing the Church with herself. When the so-called Reformers broke off from the Church, they did not form new systems of morals, but they took with them those of the Church.

What would have happened had Protestant morality been founded on Protestant doctrines? Luther's great principle was that "men are saved by faith **alone**." By this he meant that our actions, whether good or bad, do not make us more or less pleasing to God. He says that the very best work man can do is sinful. If this principle is carried out consistently what possible moral law could exist? Hence Luther said: "Sin lustily, but be yet

more lusty in faith. Sin we must as long as we remain here. It suffices that we know the Lamb which taketh away the sins of the world; from Him no sin will sever us, though a million times in the day we should commit murder."

Again Luther says: " Wherever the Scriptures command any good work, do you understand that they forbid it for you cannot perform it. Unless faith be without the least good work it does not justify; it is not faith."

Do not such principles strike at the root of all morality?

CHAPTER IV.

THE CATHOLICITY OF THE TRUE CHURCH.

" I believe in the Holy **Catholic Church.**"

By **Catholic** is meant **universal**. And when we say that the Church must be Catholic we mean it must extend through **all time**, and must, morally speaking, penetrate to every place. It is not necessary that the Church should be everywhere in fact; but it is designed for the whole world, and not for any one nation. Christ came to **save all**. Nothing less will satisfy.

The Catholic Church is catholic, and she alone is such. It can be told when every other religion appeared and who was its founder. They all appear at a given date and as a novelty. The true religion could not appear thus. It subsists without change from the time of Christ Himself.

Nothing can be plainer than that our Lord came not

The True
Church is
Catholic or
Universal.

for any one nation, but for all nations. He said to His Apostles : " Go, teach all nations."—(Matt. xxviii. 19.) And again : " Go ye into the **whole** world and preach the Gospel to **every** creature."—(Mark xvi. 15.) " Yeshall be witnesses unto Me in Jerusalem," etc., " and even to the **uttermost ends of the earth.**"—(Acts i. 8.) The Apostles did as they were commanded, and " these words went unto the ends of the whole world."—(Rom. x. 18.)

St. Peter says after his vision : " I see God is not a respecter of persons, but in **every nation** he that feareth Him . . is acceptable to Him." St. Paul says : " There is no distinction between Jew and Gentile, for the same is Lord over all."

It is clear, then, that the True Church must be Catholic, or spread over all the world. But this universality is of no avail unless it be joined with unity. All the members must be united to one head, as are the members of a human body. You find the Catholic Church all over the world, but so do you find Protestants. But mark the difference. Catholics are everywhere one body, united to the Pope. The Protestants do not even pretend to be such. The French Protestants have nothing to say to the German Protestants.

To be really catholic the Church must be of no nation, or rather it must be of all nations. If the Church is to be a Teacher, she must be independent of all nations and slave to none. A national church must almost of necessity become subservient to the government of the country and fall into the ideas of the nation. The Catholic Church alone can resist this influence. (See this point beautifully treated by Cardinal Newman, *Anglican Diff.*, p. 148.)

Proof of
Catholicity
from Scrip-
ture.

All other religions are national. We have the Anglicans, the Russians, the Greeks, the Bulgarians, etc. They have no power outside their own countries.

Of course it is absurd for Protestants to pretend that they are catholic, or to try to usurp that name. The commonsense of mankind recognises this truth. St. Augustine says: "Finally, the name of Catholic keeps me (in the Church), a name which, in the midst of so many heresies, this Church alone has not without cause so held possession of, as that though all heretics would fain have themselves called Catholics, yet to the inquiry of any stranger, 'Where is the meeting of the Catholic Church held?' no heretic would dare to point to his own house or basilica."

CATHOLICITY OF THE CHURCH.

Meaning of
Catholic.

In saying that the true Church must be **Catholic** or **Universal**, we mean that it must **teach all nations**, and at all times, even to the consummation of the world.

In other words, the True Church must—

- (a) **Subsist in all ages,**
- (b) **Must teach all nations**, and not merely **one** or **two** nations, and,
- (c) **Lastly, must maintain all Truth.**

Proof from
Reason that
the Church
must be
Catholic

To see the necessity of this Catholicity in the True Church, we have but to consult reason. Clearly, the object for which Christ died and founded His Church was the salvation of all mankind, and not merely of a few—it was for their salvation in all time, and not merely for a few years and for a short period. Any

Church limiting its action to one period of time, or to one race, stands self-condemned. As Cardinal Newman puts it: "The Church is Catholic, because she brings a universal remedy for a **universal disease**. The disease is sin. All men have sinned—all men need a recovery in Christ; to **all must** that recovery be preached and dispensed. If then there be a preacher and a dispenser **sent by God**, he **must** speak, not to **one**, but to **all**. He must be suited to **all**, have a mission to all, and be cognizable by **every individual**. I do not mean he must persuade all, but he must show his capability for converting all by converting some of every time, place, rank, etc. If sin be not local, but universal, it must have a universal remedy. A **local religion is not from God.**"

"Look into the world and you will find **one religion, and only one, that has this Divine Note.** The Catholic Church has accompanied human society through one revolution of its great year, and is beginning a second. She has passed through the full cycle of changes to show she is independent of all. She has had trial of East and West, monarchy and democracy, imperial and feudal tyranny, of times of darkness and times of philosophy, of luxury and barbarism, and she has triumphed always in the end."

"Other religions depend on time and place for their existence. Protestantism has gained nothing since its first outbreak. **Will any thinking man say that Anglicanism is superior to time and place—rather does not its essence lie in recognition by the State—in its establishment. Strip it of this world and you have performed a mortal operation—it has ceased to be.**

The disease
was universal,
the remedy
must be such.

Only one
Religion
Universal.

Will any one
say the
Anglican
Church is
superior to
time and
place?

Take its Bishops out of the legislature, its formularies out of the Statute Book, and it is gone. You know that did not the State compel it to be one, it would at once split into three several bodies. It has no internal consistency or individuality or soul to give it the capacity of propagation."

The Catholic
Church alone
cures all.

" No religion but the Catholic religion undertakes human nature ; none places all men on a level ; none addresses the intellect and the heart—fear and love. Not the highest in rank, not the meanest, not the most refined, not the rudest, is beyond the influence of the Church. She is the solace of the forlorn, the chastener of the prosperous, and the guide of the wayward. She keeps a mother's eye for the innocent, bears with a heavy hand upon the wanton, and has a voice of majesty for the proud. She opens the mind of the ignorant, and she prostrates the intellect of the most gifted. These are not words, she has done it. She does it still, she undertakes to do it. She asks no patronage from the civil power. All she asks is an open field and freedom to act. Witness what she has done in the past—she conquered the Roman Empire, she overcame the Hun and the Goth," etc. (*Discourses to Mixed Congregations*, 12th Sermon.) Read this Sermon.

PROOF FROM SCRIPTURE.

The same truth of the **Catholicity** or **Universality** of the True Church is clearly shown in Sacred Scripture.

Prophecies.

Not to speak of the Prophecies which are most remarkable, and in which we are told " In thy seed shall all the nations of the earth be blessed," and, again, " I have given

thee to be the **Light** of the **Gentiles** that thou **mayest** be my **Salvation** even to the **furthest part of the earth**," and, again, "From the **rising** of the Sun **even to the going down of the same** My Name shall be great among the **Gentiles**, and in **every place incense** shall be **offered** to My Name and a pure oblation," not to speak, I say, of these, we have the most explicit testimony in the Gospels themselves.

Our Lord says: "Go ye into the Whole world and **preach** the **Gospel** to every creature."—(Mark xvi. 15.) "Teach all nations, and behold I am with you all days, even to the end of the world." Again He says: "You are the **Light** of the World; you are the **Salt** of the Earth." Again Our Lord compares His **Kingdom** (that is His **Church**) "to a **net** cast into the sea and **gathering** of every kind," also to "leaven which a woman hid in three measures of meal until the whole was leavened," and also to the mustard seed, "which is the **least** of all seeds, but which grew till it became a **great tree** and the **birds** of the air came and dwelt in the branches thereof."

Our Lord's Words,
showing the
Church must
be Catholic.

THE CATHOLIC CHURCH IS THE CHURCH OF ALL THE GREAT SAINTS.

As Dr. Milner puts it, the Catholic Church consists of by far the most numerous body of Christians. "It is diffused everywhere, and has existed at all times since the appearance of its Divine Founder. I can tell when all other Churches arose, and where and why and from whom they had their origin. Is it credible that

The Catholic Church is most numerous.

I can tell when all others rose.

Almighty God would have made use of such men as Luther, who did not lead even a moderately Christian life, to found or **reform** His Church?"

The Catholic
Church the
Church of all
the Saints.

"I belong," continues Dr. Milner, "to that Church to which all the great saints of all times and of all nations belonged. I belong to the Church of Augustine and of Ambrose, of Basil and of Bernard. I belong to that Church which has withstood for 1,800 years all the attacks of persecutors and heretics, and against which our Lord has promised the gates of hell shall never prevail."

If any saint
revisited this
earth, to
what Church
would he go?

The name
Catholic
detains me in
the Church.

If any of these great saints of former times were to revisit this earth there can be no doubt which of all the existing religions they would regard as the true one, and the continuation of their own. In fine, as St. Augustine puts it, "Many things detain me in the Catholic Church—the **very name of Catholic** detains me, for though many are desirous of being called **Catholic**, yet if a stranger asks for the Catholic Church none of them would dare point out their own place of worship."

Again, he writes : "We must hold fast the communion of that Church which is called **Catholic**, not only by her own **children**, but also by her enemies; for heretics, whether they will or not, when speaking to their own or others, call her by the name of **Catholic**, so that they would not be understood if they did not call her by the name by which all the world calls her."

Every
religion that
suffers change
must be false.

However excellent any religious system may appear, the fact that it was new—that it was a change from the past—that it was not from the beginning, from the

time of Christ, must be fatal to its claim. It cannot be the religion established by Christ if there is any change in doctrine or in constitution.

MERE EXTENT DOES NOT CONSTITUTE CATHOLICITY—THE CHURCH MUST BE ORGANIZED.

Merely to be spread over the world is nothing, but to be spread over the earth as members of **one living body**, all whose members are united to and directed by **one Head**; this is, indeed, a mark of the True Church. You may find Protestants everywhere, but they have no common faith, no common head. Some are English Protestants, some French, and some German. It is not so with the Catholics. They are everywhere the same. They have the same doctrine, the same Sacraments and Sacrifice—the same head, the Pope, in every land.

Mere extent
not sufficient
—it must be
one living
body.

Not the
Church of
any Nation.

Nor is it enough to be spread all over the world, and to be members of the one community, it is further necessary that it should not be the Church of one nation as the Church of England, or the Church of Ireland, or of Scotland. The Church of any special country cannot be the Church of God, which is intended for all countries.

The Church of God must be **independent** in order to do God's work. It is almost impossible for a National Church to be independent for any length of time.

“God has lodged,” says Cardinal Newman, “the security of His Church in the **very fact** of its **Catholicity**. The Church triumphs over the world's jurisdiction everywhere.” If for a time she is beaten down and crushed in one place, she bursts forth with increased energy and

Necessity of
Catholicity
for the
existence of
the Church.

power in some other quarter. She is so ubiquitous and has so many springs of life that it is impossible to destroy her."

This Catholicity, or existence in every place, seems an **essential attribute** of the Church if she is to do her work and survive the tyranny of the secular power.

It would be absurd for any other Church to call itself Catholic.

"It is so evident that the Roman Catholic Church alone deserves the name of **Catholic** that it would be ridiculous to deny it," and any other Church that dared to assume this name would be pointed at by all with the finger of scorn. Ours is the only Church which adopts this name as her **official title**—the Roman Catholic Church. We have exclusively borne this glorious appellation in all times, even when it exposed us to insult, persecution and death, and when the simple words, "I am a Catholic," signed our death warrant. It were fruitless to try to rob us of it now.

The Catholicity of the Church shown from the Vatican Council.

A single illustration will suffice to show how widespread is the dominion of the Catholic Church, and how just are her claims to the title of **Catholic**. In 1869 the Vatican Council was convened by Pius IX. Of the thousand Catholic Bishops spread over the world eight hundred attended the opening session. The others were unavoidably absent. The Bishops came from Great Britain, Ireland, France, Germany, Spain, etc., from Canada and the United States, from Mexico and Australia. There were Bishops from Asia and Africa, etc.

These Bishops belonged to every form of Government, their faces were marked by every shade of color—they spoke every language under the sun, but still they knelt at the same altar, offered the same Sacrifice, and were so

united in faith that if any one of them should deny a single article of their common faith he would at that moment cease to be a Catholic. Is this not true Universality in religion? Where can there be shown anything like it in the whole world? (See Cardinal Gibbons' *Faith of Our Fathers*.—Extract from Canon Oakeley.*)

The Catholic Church **alone** claims a right to extend itself in every nation. She alone professes to be a **Teacher of Mankind**. You find her in all countries alike asserting her right of sovereignty, and maintaining her witness to a certain **definite**, ascertainable and unchanging Faith, and this with or without the protection of the civil power. Everywhere she depends on a central organization of her own.

PROOF OF THE CATHOLICITY OF THE CHURCH ESTABLISHED BY CHRIST.

Nothing can be clearer than that Christ did not limit His religion to any one place or nation. His words are most remarkable. It was just before His Ascension that our Lord assembled the Apostles and said to them : “All power is given to Me in heaven and on earth—Going therefore teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world.”

Christ's Words.

* *The Church of the Bible*, p. 296, etc.

Christ's
Words
explained.

Observe, first, the **basis** of this commission, viz., "**All power** is given to Me in heaven and on earth." Here is the direct claim of an **earthly** as well as heavenly sovereignty.

Secondly, on **that account**, "therefore," He says, since I have **all power**, I command you, in virtue of that power, to "**Go and teach all nations**," that is, teach all persons, in all places, and at all times, "even to the consummation of the world."

Thirdly, our Lord tells the Apostles **what** to teach, viz., "**All things whatsoever** that I have commanded you."

And, lastly, He guarantees them **certain absolute success** in their mission, for He says, "I will be with, you **all days**"; and, not satisfied with this, He adds, in a most impressive manner, "Even to the consummation of the world." Here we have indicated clearly the three great characteristics of Catholic Teaching :—

(1) A body politic, as the organ or instrument by which the Teaching is to be propagated.

(2) A definite dogmatic Faith as the subject to be taught.

(3) A promise of infallible direction for all time.

The New Testament in the Parables represents this visible Church as a Heavenly Kingdom—a **Kingdom**, inasmuch as it is an organized body politic, and a **Heavenly Kingdom**, inasmuch as its **objects** and **ties** and **sanctions** "are not of this world.—"(Oakeley, p. 303.)

The Church is represented as a **net** that gathers good and bad fish; as a mustard seed which, when grown, affords a refuge to all; as leaven that leaveneth the whole

The Church
described in
the Parables.

A Kingdom.

A net.
A mustard
seed.
Leaven.

mass ; as a marriage, to which all are invited. Our Lord says : " I pray for all who believe in Me that **they may be One**, as Thou Father in Me and I in Thee, that the **world may believe** that Thou hast sent Me." Here our Lord prays that the world may believe, and, surely, the prayer of the Eternal Son of God could not be in vain.

Our Lord's Prayer.

Must be efficacious

The moment we admit that the Church has a commission to teach, that moment we admit as a necessary consequence that she must be Catholic or Universal— that is, sent to all nations and for all times. Could we think that an All-Generous and an All-Wise God, whose gifts are ever without stint, would hang the issue of this, His greatest gift, on the caprice of human power, or on the fickleness of princes, or on national success ?

The commission to teach implies a Universal Church.

The picture of the Apostolic Church, given us in the Acts and the Epistles, is most instructive in reference to the Catholic character and office of the Church. It shows beyond question how the Apostles were guided by the Holy Ghost to understand their Master's great commission. You find them planting churches in every city without asking for authority. Did St. Peter ask permission of Herod on the day of Pentecost ? Or did St. Paul do so when he preached at Damascus ? When Peter and John were cast into prison they were released by an angel and bade to speak " the words of life " to the people.

The Church as described in the Acts, etc.

ON THE UNIVERSAL JURISDICTION OF THE TRUE CHURCH.

Nothing is more likely, or in fact more certain, than that the True Church should have Universal Jurisdiction. It is natural to expect that the vast machinery required for the working of a Universal Church would have some primary cause of motion visible like itself. I see no escape from the conclusion that a Universal Church must have a Universal Jurisdiction.

CHAPTER V.

ON THE APOSTOLICITY OF THE TRUE CHURCH.

The True Church must be APOSTOLICAL.

"I believe in One, Holy, Catholic and Apostolic Church." Athanasian Creed.

What is
meant by
Apostolicity
of the
Church ?

By this I mean (1) that we must believe what the Apostles taught and nothing else. That is, there must be nothing really added to the doctrine of the Apostles. All that we believe must be contained implicitly in the teaching of the Apostles. It may be developed or made clearer, but not added to.

(2) The ministers of the Church must derive their powers from the Apostles in an unbroken succession both as regards their Mission and their Orders.

Proof of
Apostolicity
from Script-
ture.

Our Lord said to His Apostles: "Go, teach all nations, and behold I am with you all days, even to the consummation of the world." This shows that the power of teaching all nations, even to the end of the world,

was given to the Apostles and their successors, and to no others. That the successors of the Apostles were included in this command is clear from the fact that the Apostles **themselves** could not last till the end of time, and so it is only by transmitting their powers to their successors that they could fulfil our Lord's command and teach till the **end** of the world.

St. Paul says the Church is "built upon the foundation of the Apostles." And again he says : " THOUGH AN ANGEL FROM HEAVEN PREACH A GOSPEL BESIDE THAT WHICH WE HAVE PREACHED, LET HIM BE ANATHEMA." "The things that you have heard from me before many witnesses ; the same command to faithful men who shall be fit to teach others."

We are told that St. Paul and Barnabas "had ordained priests in **every** church." And the Apostle says to Titus : "For this cause I left thee in Crete . . . that thou shouldst ordain priests in **every city**, as I also appointed them." "How shall they preach," he says in another place, "unless they be sent?" Since our Lord sent **none** but the Apostles, all that teach must be sent, directly or indirectly, by them. This connecting line from the Apostles can never be broken, for it is to last till the **end** of time.

THE TRUE CHURCH IS APOSTOLICAL.

By saying that the True Church must be Apostolical, we mean—

(1) That the **doctrine** she teaches is that revealed to the **Apostles** and taught by them. This **doctrine** she

*Meaning of
Apostolical.*

*Apostolic
in Orders
and Mission.*

guards and **explains** without **adding** to it or taking from it or changing it in any way.*

(2) By Apostolical we mean that the Orders and Powers enjoyed by her Bishops and Priests come to them in unbroken succession from the Apostles.

(3) We mean that the Bishops and Priests of the True Church must have their **Mission** or **Commission** to preach and teach from the Apostles.

Proof of the Apostolicity of the Church.

All this follows from the words of our Blessed Lord to His Apostles, when He said: "All power is given to Me in heaven and on earth. Go ye therefore and teach all nations, baptizing them, and behold I am with you all days even to the consummation of the world."

As the Apostles themselves did not live for ever, it is clear (since God was to be with them for all time even to the consummation of the world) that they were to have successors, and that their successors were to possess their powers. This proves that there must have been an uninterrupted series of successors of the Apostles in every age since their time, in order to succeed to their powers, else the channel of communication would have been broken and the succession destroyed.

The Catholic Church teaches the doctrine of the Apostles.

The Catholic Church claims that her faith is the very same as that taught by the Apostles, not revived, not imitated, but handed down **without break or change** from their day to ours.

* The doctrine of the Apostles may be more completely unfolded, and may be explained in more definite and precise terms. There cannot be anything *really new* that was not in some shape included in the original revelation made to the Apostles.

If anyone says this is not so, let him show from history, etc., whence the doctrines she teaches had their origin, and **when** did they arise and **where**?

If not, when
did she
change?

We can easily tell when each new heresy arose in the Church and where. We can tell when Luther broke off from the Church, and what new doctrines he attempted to introduce. We can tell the rise of the Arians, and Nestorians, and Monothelites, etc. Why not point out when the Catholic Church introduced new doctrines?

Again, as regards her Mission, the Roman Church shows clearly that her Orders and her Mission come down to her from the Apostles by an **unbroken succession**. If anyone should deny this fact, which seems so clear on the face of history, let him show how the mighty line of Popes (which it must be admitted by all is one of the most remarkable facts of history) is **not** what it clearly appears to be, an **unbroken chain uniting the Roman Church to the Apostles**.

Mission and
Orders in the
Church come
from the
Apostles.

Every Catholic Priest goes forth strong in the certainty that he can show at any moment his claim to speak with the authority of the Apostles. He can point to the **Orders** and Mission he received from his Bishop, and he can show how he is united with the Successor of St. Peter.

No other religious body can claim Apostolicity for either—

No other
religion can
claim
Apostolic
Origin.

- (1) **They can show no descent whatsoever from the Apostles; or**
- (2) **They claim it through the Roman Catholic Church from which they broke off.**

They can claim Apostolicity, then, **only through the Roman Church**. If they claim it in this way, then they

Proof of this

declare that the **Church** from which they broke off was really the **Church** of Christ, with **Orders** and **Mission** coming down from the **Apostles**, and so they brand themselves as schismatics; or they say that the whole **Church** had failed, and they reformed or revived it, which is contrary to the words of Christ promising to be with His **Church** all days even to the **consummation** of the world. And, in addition to this, it would follow, that if the **Church** had failed and become apostate, then, by that fact, it had cut itself off from the Apostles and their teaching, and so they should have lost their Apostolic Authority—in this way, also, the heretics clearly annihilate their own claim to **unbroken succession** from the **Apostles**.

Hence we see the absurdity of the Protestants in declaring in their Homilies that “laity and clergy, all ages and sects, have been drowned in **abominable idolatry**, and that for the space of 800 years and more.”—(2nd Book of Homilies.)

CARDINAL NEWMAN ON APOSTOLICITY.

The Apostolicity was the one argument that converted Newman.

Catholic Church alone is Apostolic.

There is a Church.

Cardinal Newman declares most explicitly that this argument of the Apostolicity of the Roman Catholic **Church** was the one and only argument that made him a Catholic. His words on this subject are most remarkable. He says: “If I am asked, why I became a Catholic, I can only say that I joined the Catholic Church because I believed it, and it only, to be the Church of the Fathers; because I believed there was a Church upon earth till the end of time, and one only; because, unless it was the Communion of Rome, and it only, there was

none; because all parties agree that of all existing Churches, the Roman is the nearest approximation to the]Church of the Fathers; because did St. Athanasius or St.]Ambrose come suddenly to life, it cannot be doubted what communion they would recognize as their own, because all will agree that these Fathers would find themselves more at home with St. Bernard or St. Ignatius, or the lonely priest in his lodgings, or the holy Sisterhood of Charity, or the unlettered crowd before the altar, than with the rulers or members of any other religious community."

All agree
Catholics are
most like
early Chris-
tians.

"This is the great manifest historical fact which converted me."

"Christianity is not a matter of opinion, but an external fact, entering into, indivisible from, the history of the world. It is one continuous fact or thing, the same from first to last, distinct from everything else. Where is this thing which, in the first age, was the Catholic Church? The answer was undeniable. The Church called Catholic now is that very same thing in hereditary descent, in organization, in principles, in external relations, in position, which was called the Catholic Church then; name and thing have ever gone together by an uninterrupted succession from then till now."

Christianity
is the same
always.

"Say there is no Church. I can understand that; but do not meddle with a fact attested by mankind. I am almost ashamed to insist upon so plain a point that is almost axiomatically true."

Remember this is the most deliberate judgment of one who had analysed and studied the Fathers on this point

for years and years (as perhaps no one else ever did). This he describes himself in great detail.—(*Angl. Diff.*, p. 471, etc.) “The force of this argument,” he says, “to me an ineffably cogent one, I cannot hope to convey to another” (p. 396). “It is the living picture that history presents to me which is evidence to me” (p. 379).

“In conclusion I think that if you dwell upon these words which we so often hear in the Athanasian Creed, ‘I believe in One, Holy, Catholic and Apostolic Church,’ and which have come down from the earliest ages of Christianity. you will find it hard to deny that they all, in a plain and obvious way, correspond with the Roman Church, and that certainly no other community can claim them.”—(Bagshawe, *Credentials*, p. 249).

CHAPTER VI.

THE ROMAN CATHOLIC CHURCH HAS THESE FOUR MARKS — NO OTHER CHURCH HAS THEM.

THE GREAT QUESTION IS: ARE UNITY, SANCTITY, CATHOLICITY, AND APOSTOLICITY THE TRUE MARKS OF THE CHURCH? IF SO; THEN THE CONTROVERSY between Catholics and Protestants, etc., IS AT AN END. No Protestant body can pretend, with any seriousness, to be “One, Holy, Catholic and Apostolical.” No single body professes to be the one Church. Neither can all united be the Church. They are not ONE in DOCTRINE nor in GOVERN-

No other
Church pre-
tends to be
*One, Holy,
Catholic and
Apostolic.*

MENT, NOR HAVE THEY ANY VISIBLE COMMUNION WITH EACH OTHER. Therefore, they are not a visible Church. No Protestant sect claims universal dominion over all the others. They are all national. The Scotch Presbyterian is not aggressive in England, neither does the French Protestant claim jurisdiction over the Germans. NO PROTESTANT BODY CAN BY ANY POSSIBILITY HAVE RECEIVED ITS MISSION FROM THE APOSTLES. It broke off from the Church at some time, and started a new and independent life. It was even anathematized by the Church, as we see in history. The Anglican Church, for example, expressly declares that "all Christianity was plunged in error for eight hundred years" when she broke off and began to **reform** (?).

The Catholic Church, on the other hand, with good right, claims to be "One, Holy, Catholic and Apostolical."

She is **one** because she teaches the same doctrines at all times and in all places, because all her members are united under one head, the Pope, who has supreme jurisdiction in every part of the globe. He appoints all the bishops, lays down general laws, and gives the more important dispensations. The Church is far more truly **one** in constitution than is any government. We hear much of German unity, but what is it in comparison with Catholic unity?

The Roman Catholic Church is also **holy**. She has *It is Holy.* the true Sacraments. By her infallibility she teaches and must of necessity teach, true and holy doctrine. Protestants teach that man is justified by faith **alone without**

The Catholic
Church is
One.

good works, and that man's will is not free. It may safely be said that if a Protestant is virtuous, it is not because, but in **spite** of his heresy; while a bad Catholic is **bad**, because he does not practise what his faith teaches.

The Catholic
Church is
Holy.

Further, the **holiness** of the Church is seen in the sanctity of Christ and His Apostles, who founded her; in the constancy of her martyrs, who sealed her faith with their blood; in the lives of the great saints who have adorned her in all ages; in her heroes of charity, like St. Augustine, St. Chrysostom, St. Vincent de Paul, etc.; in the lofty perfection to which her priests and religious are called. The Reformers (considering their supposed mission to reform) ought to have been men of manifest and heroic sanctity. The contrary is notorious. Read the character of Luther as given by learned Protestants, such as Hallam, or even as defended by Hare, and you will see how far short he fell of the standard of **ordinary morality**, let alone **heroic sanctity**. Is it credible that God made use of such a man to reform the Church and Christianity? Compare with this the lives of St. Ignatius, St. Charles Borromeo, and St. Francis Xavier, who remained true to the Church at this same time.

Or, again, let any one consider the state to which a priest is called, and compare it with that of a Protestant clergyman. The priest is forbidden the enjoyment of domestic life that he may give himself entirely to the service of God and his brethren. Day by day he must, under the severest penalties, spend a long time in the recitation of the Divine Office. Practically, he is obliged

to offer frequently the holy sacrifice of the Mass, and so must keep his conscience most pure, to be a fit habitation in which to receive the God of all purity. The life of a priest is utterly unlike that of other men. A Protestant minister, on the other hand, scarcely differs, so far as his state goes, from the laymen around. If he is a very exemplary man, it is not his Church that makes him so. She imposes no extraordinary obligations.

Lastly, the Catholic Church at all times produces eminent servants of God, who, according to Christ's promise, work miracles like His own. So confident is she of this constant succession of holy men that she has a permanent tribunal to examine most carefully alleged miracles. No Church but the Catholic Church would dare to erect such a tribunal in the broad light of civilization.

The True Church is Catholic. The Church is continually aggressive, and will acknowledge no rival. She sends her missionaries everywhere. She claims universal jurisdiction. The commonsense of mankind acknowledges her Catholic character. No other Church is spoken of as Catholic. We have the Church of England, or the Church of Scotland, or the Lutherans, or the Calvanists, but they are never recognised by the world at large as Catholic. But one Church gets that name. As St. Augustine says: "I am kept in the Church by the very name of Catholic, which not without cause, among so many heresies, that Church **alone** has obtained: so that although all heretics wish to be called Catholic, no heretic, if a stranger ask the way to the Catholic Church, dares to point out his own basilica or house."

*The True
Church is
Catholic or
Universal.*

It is
Apostolical.

The Catholic Church is Apostolical because her doctrine is the faith once revealed to the Apostles, which faith she guards and explains without adding to it or taking from it; because the orders of her clergy came by unbroken succession from the Apostles; because she is in communication with the See of Rome, the Apostolic See by pre-eminence (for the Roman Bishop is the successor of St. Peter, to whom Christ entrusted His flock, to whom He gave the keys of His house), so that communion with Rome makes the Church's mission—that is her authority—to teach **Apostolical Doctrine**.

(Abridged from *Cath. Dic.*, "Art. Church of Christ," p. 174).

PART II.

ON DIFFICULTIES AND DOUBTS IN REFERENCE TO THE TRUTHS OF RELIGION.

SECTION I.—HOW TO ACT IN DIFFICULTIES AND DOUBTS IN REFERENCE TO RELIGIOUS TRUTHS.

PART II.

SECTION I.

HOW TO ACT IN DIFFICULTIES AND DOUBTS IN REFERENCE TO RELIGIOUS TRUTHS.

A CATHOLIC CAN NEVER DOUBT AN ARTICLE OF FAITH,
EVEN FOR A MINUTE.

This is a point of the utmost importance. It might in truth be said that it is to know how to act in Difficulties and Doubts, which almost of necessity present themselves to the mind in matters of religion, as the mind expands and comes to maturity, that the whole of this little treatise is written. Faith is, in a sense, so delicate and precious that the smallest doubt deliberately entertained contrary to any article of our belief, even for a minute, is destructive of all true belief. If you are not ABSOLUTELY CERTAIN of the truths of Religion so that you could not by any possibility be mistaken—if you hesitate, or waver, or doubt about any one of them, that moment you cease to have the certainty of Faith, and your best reason for pursuing your doubt is, as Cardinal Newman puts it, you wish to be converted, and to become a Catholic again, and so have undoubting Faith, so that you may cry out with great earnestness

Importance
of this
subject.

A Catholic
can never
doubt an
Article of
Faith.

It is not difficult to believe what GOD has revealed.

and sincerity in all your difficulties : " I believe, Lord—help mine unbelief." " I believe most firmly and undoubtingly all that You have taught—be it ever so incomprehensible to me. I believe it because You have taught it—You, who are the Eternal Truth—Who cannot lie—no matter what my poor weak blind reason may suggest to the contrary." This, surely, is not asking too much—to believe what GOD has revealed. It is paying to Him the true homage of our understanding—bowing down the noblest power of our soul to submit to what He has said.

Cardinal Newman puts all this admirably. He says : " It is quite true that the Church does not allow her children to entertain any doubt of her teaching, and that because they are Catholics, only while they have Faith, and Faith is incompatible with doubt. No one can be a Catholic without a simple faith that what the Church declares in God's name is **God's word**, and therefore **true**. A man must be as certain of the Church's mission as of the mission of the Apostles. A person who says, ' I believe at this moment ; but I cannot be certain that I shall believe to-morrow,' does not believe. A man who says, ' I believe as far as I can tell, but there may be arguments in the background which may change my view,'—such a man has not faith at all. When Protestants quarrel with us for saying that those who join us must give up all ideas of ever doubting the Church, they quarrel with us for insisting on the **necessity of Faith**. Let them speak plainly ; this is our offence, and nothing else. I must insist on this : **Faith implies a confidence that the thing believed is really true** ; but

We must firmly believe God's word.

A man who says I believe but reasons may turn up to upset my belief, has no faith.

if it is once true, it can never be false. If it is once true that God became man, what is the meaning of my bargaining to be allowed in time to doubt or to disbelieve that God became man? I am but asking to be allowed to doubt or to disbelieve a truth. I do not see the privilege of this. I am but asking leave to fall into error. I may love by halves; I may obey by halves; I cannot believe by halves—either I have Faith, or I have it not.”

—(Discourses, pp. 215-6).

*Once true,
always true.*

There is no
privilege in
being allowed
to believe a
lie.

Again he says: “If a Catholic were to follow out a doubt he has already disbelieved, I have not to warn him against losing his faith; he has lost it; he fell from grace the moment he deliberately determined to pursue his doubt. No one can doubt what he is sure of.”

If a man
follow out a
doubt, he has
lost his faith.

“Could a man be said to trust in God and to love Him who was familiar with doubts, whether there was a God at all—or whether He was good or just or almighty, and who maintained that unless he did this he was a poor slave—that his mind was in bondage, and that he could render no free service to his Creator? Why, I should say that that man was worshipping his own dear self and not his God. I should say (and all would agree with me) that the man in question was a very self-conceited, self-wise man; that he had neither love, nor faith, nor fear, nor anything supernatural about him; that his pride must be broken, and his heart made new before he was capable of any religious act at all. Let the world cry out if it will, that a Catholic’s reason is in fetters; let it call him a bigot if he does not reserve his right of doubting, but he knows full well himself that he would be an ingrate and a fool if he did. Fetters, indeed! yes, ‘the cords

Men may say
Catholics are
in fetters if
we cannot
doubt, but we
should be
fools to do so.

of Adam,'—the fetters of love—these are what bind him to Holy Church ; he is with the Apostle, the slave of Christ, the Church's Lord, united to her, never to part while life lasts."—(Discourses, p. 219.)

It is not difficult for a Catholic to believe.

" Trust me when I tell you that it is no difficult thing for a Catholic to believe, and that unless he grievously mismanages himself, the difficult thing is for him to doubt. It is not without an effort that he unlearns to believe. He does violence to his mind in withholding his faith."

When objections occur to him he shrinks from them as cruel.

" When objections occur to him as easily, they may, if he lives in the world they are as odious and unwelcome to him as impure thoughts to the virtuous. He does certainly shrink from them ; he flings them away ; but why ? not in the first place as dangerous, but as cruel and base. His loving Lord has done everything for him, and has He deserved such a return ? Why must I (a convert) re-examine what I examined once for all ? Why must I listen to every word which flits past me against Him under pain of being called a bigot and a slave when it would be vile to treat a friend after such a manner ? If I am convinced in my reason and persuaded in my heart why may I not be allowed to remain unmolested in my worship ?"—(Discourses, p. 122.)

Here, then, we see—

First, that to entertain a doubt deliberately about any article of our creed causes us to cease to be Catholics.

Secondly, that we must be ABSOLUTELY CERTAIN about each and every truth of our religion so THAT BY

NO POSSIBILITY could one of these doctrines turn out to be false.

Thirdly, that it is no privilege to be allowed to disbelieve a truth, and—

Fourthly, that we should fling away immediately as we should an impure thought any suggestion to disbelief.

THIS DOES NOT MEAN THAT WE CANNOT STUDY OUR RELIGION AND EXAMINE ITS PROOFS, BUT THAT WE CAN NEVER DOUBT.

This does not mean that we cannot study our religion and examine its proofs and see what may be said against it and what we should say to defend ourselves from attack. But it means that during all this period of study we never hesitate about the truth of the doctrines of our religion. Just as I know for certain at present that the earth is round and it would be folly in me to disbelieve it—still, without in any way doubting this truth for an instant, I may proceed to study carefully what are the proofs of this assertion—whether they are conclusive or not, etc., and I may even go so far as to reject some of them as useless. Yet, in the whole of this process I never, even for a moment, doubt the truth that the earth is round.*

Cardinal Newman says : “ It is quite true, that

* Even it might go so far as that I should reject each and every proof separately that was submitted to me, and all the time believe the truth itself, as I knew there must be other proofs behind which I had not heard, or could not fathom.

This does not mean that he cannot study his religion and examine its proofs.

But he *must* never *doubt*.

It is common sense to say, if you are seeking you have not found.

inquiry (as distinguished from mere investigation) is inconsistent with belief. He who inquires has not found; he is in doubt where the truth lies, and wishes his present profession either proved or disproved. WE CANNOT, WITHOUT ABSURDITY, CALL OURSELVES AT ONCE INQUIRERS AND BELIEVERS. A Catholic cannot then inquire into the truth of his creed—(he may examine the proofs, etc.)—but he cannot inquire. It is merely common sense to tell him that, if he is seeking, he has not found. If seeking includes doubting, and doubting excludes believing, then the Catholic who sets about inquiring thereby declares that he is not a Catholic. He has already lost the faith. And this is his best defence to himself for inquiring, viz., that he is no longer a Catholic, and wishes to become one. They who would forbid him to inquire would in that case be shutting the stable door when the steed is stolen. What can he do better than inquire if he is in doubt? How else can he become a Catholic again? Not to inquire in his case is to be satisfied with disbelief."—(*Grammar of Assent*, p. 191.)

REASONS WHY WE SHOULD NOT LISTEN UNNECESSARILY TO OBJECTIONS.

Persons put themselves in danger by needlessly listening to objections.

"However, in thus speaking, I am viewing the matter in the abstract, and without allowing for the manifold inconsistencies of individuals who do not doubt, but act as if they did; who, though they believe, are weak in faith, and PUT THEMSELVES IN THE WAY OF LOSING IT BY UNNECESSARILY LISTENING

TO OBJECTIONS. Moreover, there are minds with whom merely to investigate is to doubt; and there are beliefs so sacred or so delicate that, if I may use the metaphor, they will not wash without shrinking and losing colour. But I am discussing broad principles, and then to investigate is not to doubt."—(Pages 191-2.)

"Objections have no direct force to weaken assent (a thousand difficulties don't make one doubt); but when they multiply they tell against the implicit reasoning and suspend its acts, and gradually undermine its habit. Then assent goes quickly or slowly, perceptibly or imperceptibly."—(Page 194.)

"Did a man try to persuade me that treachery and cruelty were as praiseworthy as honesty and temperance, and that a man who lived the life of a knave and died the death of a brute had nothing to fear from future retribution, I should think there was no call on me to listen to his arguments, except with the hope of converting him, though he called me a bigot and a coward for refusing to listen to his speculations, and that not from any suspicion of his ability to reverse immutable principles, but from a consciousness of my own moral changeableness, and a fear on that account that I might not be intellectually true to the truth."—(Page 199.)

"Introspection of our intellectual operations is not the best means for preserving us from intellectual hesitation. To meddle with the springs of action is really to weaken them. Questioning, when encouraged, readily becomes a habit. Reasons for assenting suggest reasons for not assenting. Objections and

Objections
when multi-
plied often
undermine
habit of faith.

Danger from
my own moral
weakness.

Argument is
not the best
means of pre-
serving from
doubt.

Reasons for
suggest rea-
sons against.

It is perfectly absurd to doubt some things.

Even Saints are troubled with these questionings.

difficulties tell upon the mind ; it may lose its elasticity and be unable to throw them off. And thus, even as regards things which it would be absurd to doubt, we may in consequence of some past suggestion of the possibility of error, be teased from time to time by involuntary questionings, as if we were not certain when we really are. Nay, there are those who are visited by these even permanently as a sort of *muscae volitantes* of their mental vision ever flitting to and fro, and dimming its clearness and completeness—visitants for which they are not responsible, and which they know to be unreal, still seriously interfering with their comfort, and even with their energy.”

MANY OBJECTIONS CANNOT BE ANSWERED, AND REQUIRE GOOD SENSE TO PUT THEM DOWN AS IRRATIONAL.

They require good sense and strength of will to be put down as irrational.

“ As the saints may suffer from improper imaginations, so the shreds of former controversies may obstruct the intellect—questions which have been solved without their solutions, chains of reasonings with missing links, difficulties which have their roots in the nature of things, and which are necessarily left behind in a philosophical inquiry, because they cannot be removed, and which call for the exercise of good sense and for strength of will to put them down with a high hand as irrational or preposterous.”

“ Whence comes evil ? Why were we created without our consent ? How can the Supreme Being have no beginning ? These and a host of questions must arise in

every thoughtful mind, and after the best use of reason, must be deliberately put aside, as beyond reason, as (so to speak) no thoroughfares which, having no outlet themselves, have no legitimate power to divert us from the King's highway, and to hinder the direct course of religious inquiry from reaching its destination. A serious obstacle they will be now and then to particular minds, enfeebling the faith which they cannot destroy."—(*Grammar of Assent*, pp. 216-8.)

"Religion requires Certitude. Without Certitude there may be much decency of profession and of observance, but there can be no habit of prayer, no directness of devotion, no intercourse with the unseen, no generosity of self-sacrifice."—(*Grammar of Assent*, p. 220.)

EVEN IF (BY AN IMPOSSIBILITY) ALL SCIENTISTS HELD ONE OPINION AND THE CHURCH FOR CERTAIN HELD THE CONTRARY, I SHOULD UNHESITATINGLY BELIEVE WHAT THE CHURCH TAUGHT.

See particularly pages 256-8 : "Let us suppose, for argument's sake, that ethnologists, philologists, anatomists, and antiquarians agreed together in separate demonstrations, that there were half a dozen races of men, and that they were all descended from gorillas or baboons; moreover, that Adam was an historical personage, with a well ascertained dwelling-place in a comparatively modern world. On the other hand, let me believe that the Word of God Himself distinctly declares that there

They are beyond reason, and have no right to hinder our certainty.

If all Scientists united in one opinion and the Church taught the contrary, I should believe the Church.

were no men before Adam; that he was made out of the slime of the earth, and that he is the first father of all men. Here is a contradiction of statements—the two cannot stand together; one or other **must be false**. But whatever means I might be led to take for making, if possible, the antagonism tolerable, I CONCEIVE I SHOULD NEVER GIVE UP MY CERTITUDE IN THAT TRUTH WHICH ON SUFFICIENT GROUNDS I DETERMINED TO COME FROM HEAVEN. If I so believed, I should not attempt to argue or defend myself to others. I should be PATIENT, I SHOULD LOOK FOR BETTER DAYS, BUT I SHOULD STILL BELIEVE."

I should consider we reasoned in different mediums.

"If, after full consideration and availing myself of my best lights, I did think that, beyond all question, God did speak as I thought He did, philosophers and experimentalists might take their course, for me I should consider that they and I thought and reasoned in different mediums, and that my certitude was as little in collision with them or damaged by them as if they attempted to counteract in some great matter chemical action by the force of gravity. Of course, I am putting an impossible case, for philosophical discoveries cannot really contradict divine revelation."

This is an impossible case.

ON DIFFICULTIES AND OBJECTIONS TO RELIGIOUS TRUTHS.

Suppose you met a person that was harassed by difficulties and objections in regard to religious truths, how would you advise him to act?

This is a most important question. It is constantly turning up. Few even of the saints were entirely free from such troubles. Cardinal Newman is constantly referring to it in his works. In his *Idea of a University* he treats the matter in four or five different lectures; in his *Discourses to Mixed Congregations* he devotes a large portion of three or four sermons to the subject. Again, in his *Apologia* and in his *Grammar of Assent* he returns to the same point. I should be inclined to call him the **Apostle of Tranquillity and Confidence under Religious Difficulties.**

But to come to our question: "How would you recommend a person to act who was harassed with difficulties and objections in Religious matters?"

WHAT I SHOULD ADVISE HIM NOT TO DO.

Some persons in answer to this question say: Let him read up good authors on the subject. Others say: Let him ask a priest or some person well versed in the matter.

I cannot help thinking that each of these advices is **essentially wrong, and tends to put a person on the wrong track and into a wrong frame of mind.** It tends to make him think that he should always try to solve difficulties when they arise, and to be uneasy and dissatisfied till he has found a solution for every objection. To my mind this is **ruinous.** **THIS UNEASINESS AND ANXIETY SEEM TO ARGUE IN HIM A WANT OF ABSOLUTE CERTAINTY** about the doctrines he holds. For if he is absolutely certain about

Cardinal Newman lays the *utmost* stress on this point.

He might be called the *Apostle of Tranquillity and Confidence.*

It is *ruinous* to try to solve all difficulties.

the truth of his religion, why so nervous and so anxious ? Does it not seem to show that he is really afraid lest this objection should turn out to be true and so upset his religion. Those who are certain are careless controversialists.

A Catholic
laughs at the
idea that any
truth can con-
tradict faith.

As Cardinal Newman says: "A man who believes with that absolute faith which is the prerogative of a Catholic, laughs at the idea that anything CAN BE discovered which can contradict any one of the dogmas of his religion."

"He knows, moreover, that error has a strong suicidal propensity. He will commit the matter to reason, reflection, common sense—to Time, the great interpreter of so many secrets. He will recollect that in the order of Providence our seeming dangers are our greatest gains."

To my mind it seems SILLY AND PRESUMPTUOUS for the vast majority of men to think of entering on the discussion of these objections—they are INCAPABLE of UNDERSTANDING fully the objection or its solution.

As in all other departments of life, they ought to be quite satisfied TO KNOW THE TRUTH, AND TO KNOW WHAT TO DO, without troubling themselves with the difficulties that surround the subject.

What would be thought of a man with an electric motor who wished to go on urgent business from Dublin to Cork, and who knew that the motor was excellently built and thoroughly reliable and would get into motion at once, and of a certainty, by turning a handle, but who nevertheless, though quite convinced of all this, insisted that he would not stir till he saw

It is silly to discuss these difficulties.

We should be content to know the truth.

The man who would not start a Motor till he saw the electricity.

the electricity and knew what it was? Would he not be regarded as a madman? The fact is, no one ever saw electricity; no one knows what it is; and, if he took the machine to pieces, he would find nothing. But, though this is the case, still we know for certain what electricity can do, and the laws according to which it does its work. With this we are satisfied. So should it be in reference to religion. It is enough for us to know WITH ABSOLUTE CERTAINTY WHAT IS THE TRUTH AND WHAT WE MUST DO TO BE SAVED, without entangling ourselves in difficultes which we cannot understand.

Would it not be silly for you to enter into a controversy about Hebrew or the Differential Calculus when you are incapable of knowing anything about them—or to give up your belief in the hour for the rising of the sun, because you do not know and cannot understand the mathematics on which the calculation is based?

What is the sense then of your entering on the subject of Geology and Revelation with Huxley or Darwin? You know nothing of these subjects, and you must take their mere assertions and conjectures and theories for established truths, which they are not. These men are entirely too clever for you. You cannot argue with them. They will easily puzzle you. Be satisfied with possession of the truth.

It is a very dangerous thing to interfere with these objections unless you are master of the subject. You cannot handle pitch without being defiled by it, and

Would you
dispute about
Hebrew?

One takes
the theories
of scientists
for truths,
which they
are not.

It is danger-
ous to study
difficulties
unless you are
master of the
subject.

They cause a diminution of faith.

neither can you be ever dabbling in atheistical objections without suffering some injury from it. Some of the difficulties will cling round you even when they have been fully answered, and so cause a diminution in the brilliancy and strength of your faith, even when they cannot destroy it. As Cardinal Newman says : "Questioning when encouraged readily becomes a habit. Reasons for assenting suggest reasons for not assenting. Objections and difficulties tell upon the mind, and it may lose its elasticity, and be unable to throw them off. So that it comes to be teased and troubled upon matters that it would be ABSURD TO DOUBT." "To meddle with the springs of thought and action is really to weaken them." Just as to examine the works of a clock is not the best method to discover from it the true time of day. My advice would be, if you are not bound by your position to meddle with these matters, leave them alone.

Don't meddle with a clock if you want to know the hour.

To breathe the atmosphere of doubt and scepticism, and to be looking for the solution of various religious difficulties, when it is not our business to do so, is about as wise and as healthful an occupation as it would be for any ordinary man, unfurnished with the proper antidotes, to take his recreation in a small-pox hospital, or to be constantly in the company of scarlatina patients. He is almost sure to catch the infection.

It is not wise to take recreation in a small-pox hospital.

Even though a man had no fear of the arguments that might be brought against him, still he might fear that Almighty God might deprive him of His grace for having unnecessarily exposed himself to so great a danger. "He that hath loveth the danger shall perish in it."

II. WHAT I WOULD ADVISE HIM TO DO.

I SHOULD RECOMMEND HIM TO RELY ABSOLUTELY AND SOLELY ON THE INFALLIBILITY OF THE CHURCH.

I should, therefore, STRONGLY and URGENTLY RECOMMEND a man who was harassed by difficulties against faith, TO RELY ABSOLUTELY AND SOLELY ON ONE, and one only, CLEAR AND SIMPLE ANSWER TO ALL DIFFICULTIES, and that is, I BELIEVE THIS DOCTRINE MOST FIRMLY IF THE CHURCH TEACHES IT, FOR SHE IS INFALLIBLE AND CANNOT ERR, and so cannot lead me into error —all she teaches must be true. And this is most reasonable, for if the Church is infallible, as we have proved beyond any doubt that she is, then all that she teaches must of necessity be true, and cannot by any possibility be false. I am merely making a fool of myself if, after admitting that she cannot err, then I turn round and doubt her teaching.

1° Rely absolutely on one reply. I believe what the Church teaches.

This is the one grand impregnable fortress for a Catholic to occupy—the fortress from which he cannot be dispossessed—where he is always safe. No matter how fierce the tempest that rages around him, no matter how wild and over-whelming the waves that threaten to sweep him away, he is ever calm and secure. Anything that tends to lure him away and make him abandon this fortress, no matter how promising, is luring him to destruction. If he yields to it, he is sure to be caught

Whatever tends to lure you from this position, is destruction.

Cardinal Newman persistently refused to write a refutation of objections against religion.

and entrapped in the defiles, and this from no necessity or advantage whatsoever, but from mere idle curiosity, to hear all that can be said, and to show his cleverness in refuting it. Cardinal Newman was asked on many occasions, and by many persons of influence, both Catholics and Protestants, to write a refutation of the various objections that are most frequently brought forward against the Catholic Religion, but he persistently refused. He said he had many strong reasons for not adopting such a course, and "that TO HURRY ON A FORCIBLE SOLUTION OF THE DIFFICULTIES may ONLY REDUCE THE INQUIRY to an INEXTRICABLE tangle."—(*Idea*, p. 467.) He further stated that "it must be admitted that not a few instances of this precipitancy of religious men have occurred—of men who, from a nervous impatience lest Scripture should for one instant seem inconsistent with the speculations of the hour, are ever proposing geological or ethnological comments upon it, which they have to alter or obliterate before the ink is well dry, from changes in the progressive sciences."—(*Idea*, p. 472.)

"To be afraid of objections in a scientific investigation is parallel to a landsman's dismay when he sees the vessel change her way and labour heavily in the storm. He should not have embarked at all if he were not prepared for rough seas and rocks and shoals. It argues some distrust either in the powers of Reason or in the certainty of Revealed Truth."—(*Idea*, p. 474.)

He says again : "The present time seems to me to be specially a time in which Christians had a call to be

He says:
"You should
not embark at
all if you fear
rough seas."

patient, in which they had NO OTHER WAY OF HELPING those that were alarmed than that of exhorting them to have a little faith and fortitude and to beware of dangerous steps. Fear ye not. Stand still. The Lord shall fight for you.”—(*Apologia*, p. 260.)

Cardinal Newman says in his *Apologia*: “Since I became a Catholic I never had one doubt. I have been in perfect peace. It was like coming into port after a rough sea.” “I did not believe in Transubstantiation till I was a Catholic. I had no difficulty in believing it as soon as I believed that the Catholic Roman Church was the Oracle of God, and that she declared it.”

“It is difficult, impossible, to imagine, I grant; but how is it difficult to believe? For myself I cannot, indeed, prove it. I cannot tell how it is, but I say: ‘Why should it not be? What do I know of substance or matter? Just as much as the greatest philosophers, and that is nothing at all.’”—(*Apologia*, p. 239.) “Not but I had many difficulties, but ten thousand difficulties don't make one doubt.”

Again he says: “Let us suppose, for argument’s sakes that ethnologists, philologists, anatomists, and antiquarian, agreed that we were all descended from baboons, etc. On the other hand, let me believe that the Word of God Himself distinctly asserts that Adam was the first man, and was made out of the slime of the earth. Here is a contradiction; one must be false.”

“Whatever I might do I should never give up my certitude in that truth which, on sufficient grounds, I determined had come from heaven. IF I SO BELIEVED I SHOULD NOT ATTEMPT TO ARGUE

2º Be patient.
He advises us
“To be patient—to have
confidence
and not to be
rash.

He never had
a doubt
though many
difficulties.

The difficulty
of Transub-
stantiation.

“I should be
patient and
believe” no
matter how
great the
difficulties.

OR TO DEFEND MYSELF; I SHOULD BE PATIENT, I SHOULD LOOK FOR BETTER DAYS, BUT I SHOULD STILL BELIEVE."

"Of course this is an **impossible** case, for discoveries cannot really contradict Revelation."—(*Grammar of Assent*, p 256.)

2°. IF IT IS NOT YOUR BUSINESS, DO NOT TRY TO ANSWER THE OBJECTIONS, BUT PUT THEM AWAY AS IF SINFUL THOUGHTS.

3°. Do not listen to objections or try to answer them, put them away as if sinful thoughts.

I should recommend a man HARASSED WITH DIFFICULTIES AGAINST FAITH not to listen to them, or encourage them, or see how they might be answered even through curiosity, but to put them away at once as he should impure thoughts. The devil will be quite pleased if at first he gets you to dally with the temptation and to think over it.* He is much too clever for you. Reasons for will suggest reasons against. Some of the clear truths of faith, like the Blessed Sacrament, etc., are shrouded in difficulties, and so you will get yourself into a labyrinth, from which you may find it difficult to extricate yourself.

Besides the virtue of faith is so sensitive and delicate that God may abandon you if you unnecessarily expose yourself to danger.

3°. IT IS NOT TOO MUCH TO ASK YOU TO BELIEVE WHAT GOD SAYS.

It would be well to keep in mind that surely it is not asking too much of you to request you to act in this manner.

* Be sure to read Preface, p. iv., On Morbid Curiosity.

SURELY IT IS NOT TOO MUCH TO ASK YOU TO BELIEVE FIRMLY without **any hesitation** and without any difficulties to believe, I say, WHAT ALMIGHTY GOD HIMSELF HAS SAID. Without doubt, if the God of all truth has said it it must be true.

“ Credo quidquid dixit Dei Filius
Nihil hoc verbo Veritatis verius.” *

N.B.—All this is perfectly clear and plain sailing. It is the merest common sense. However, there is just one caution that we must particularly take to heart in all this matter. It is this. WE MUST BE PARTICULARLY CAREFUL TO KNOW MOST PRECISELY, WHAT EXACTLY, THE CHURCH HAS REALLY DEFINED—for this alone is to be believed and not something mixed up with it.

The neglect of this simple caution has led many into the most serious errors and embarrassments. They became little Popes for themselves, making new articles of faith for themselves, and binding themselves and others as far as they could to believe doctrines that were never defined by the Church, and which perhaps were not even true.

This caution has very wide and general application. For example, our minds must be broad enough and experienced enough to see that the simple word “day” may have different meanings, and if we restrict it to one meaning and make it signify only twenty-four hours, then we may get ourselves into difficulties with the

We must be particularly careful to see what precisely the Church has defined.

Remember the same word has many meanings, v.g. “Day.”

* I believe what the Son of God has said,
Nothing can be truer than the word of Truth.

geologists, who tell us truly that the "days of Creation" must have been lengthened periods of many thousands of years. In fact we ourselves, in ordinary conversation, often use the word "day" meaning by it a considerable portion of time and not a period of twenty-four hours. We say "in our day," "in those days," "in by-gone days," meaning "in our time" "in the ages that have past," etc.

Again, when we hear in Sacred Scripture that "the earth stood still" we must not insist on taking the words absolutely in their strictly literal meaning, thereby concluding that the motion of the earth on its axis or in its orbit was really arrested, but it will be sufficient to say that the same effect was produced as if the earth stood still in its course.

As Cardinal Newman says so well, "It must be remembered that many passages of Scripture have not yet engaged the formal attention of the Church, or received any interpretation which, as Catholics, we are bound to accept. This being so, it is not at all probable that any discoveries ever should be made incompatible with all the senses which the letter admits and which are still open."—

(*Idea*, pp. 439-40.)

RULES FOR ACTION IN REFERENCE TO DIFFICULTIES AND OBJECTIONS.

Rules.

1°. Put away the difficulties from your mind.

1°. Put them away from the mind at once like impure thoughts. Do not dally with them. Never examine them or try to see how they are answered. Never yield to curiosity, wishing to know what may be said against

religion. Be quite satisfied with saying " I believe on all these points whatever the Church teaches, be it ever so difficult and incomprehensible, for she is infallible and cannot err. She is the Oracle of God."

2°. If they still persist and harass the mind **turn to some other topic** of absorbing interest, and fix the mind on that so as to wean it away from the objections.

3°. If, notwithstanding all your efforts the objection still troubles you, then **speak to your confessor** or some **enlightened priest on the subject**. But be sure never to follow out the doubt yourself, or listen to the tempter. He is too clever for you, and is sure to entrap you.

Remember that this is not the first time that such a difficulty occurred to the human mind ; **that many of the greatest men** such as St. Augustine, St. Thomas, and Newman, etc., **saw it in its full force, and it did not disturb their faith.**

Never read books or essays that put these objections prominently forward. Do not listen unnecessarily to conversations on these matters. Else God may abandon you and you may fall away. Faith is too precious and too delicate a gift to be trifled with in this manner. Newman, in his *Sermons on Various Occasions*, describes most beautifully how a young man may fall away from hearing infidel objections (St. Monica). See Preface, p. iv.

2°. Divert the mind to some absorbing question.

3°. If this does not succeed, speak to some enlightened priest about it.

4°. Remember the greatest men saw this difficulty and yet believed.

5°. Never read works treating of these objections.

III. CERTAIN CONSIDERATIONS WHICH MAY HELP STILL FARTHER TO CALM AND SOOTHE THE MIND IN CASE OF DIFFICULTIES AGAINST RELIGION.

It would be well to remember—

1°. The greatest men believed these truths notwithstanding those objections.

1°. That the greatest, most learned, and most enlightened men believed these truths notwithstanding those objections that occur to you. They saw these objections and felt their full force much more keenly than you do—and yet they believed. Either they saw the answers to the objections or they saw they were insoluble. Anyhow they believed. Men like Newman, Manning, Ward, Bossuet, Fenélon, Leibnitz, Bourdaloue, St. Thomas, and St. Augustine—men of giant intellects, some of the greatest that ever appeared in the world—all these, after the closest study of these questions, and keenly alive to the fact that an eternity of happiness or misery depended on their proper solution—all these, I say, believed the doctrine of the Catholic Church, notwithstanding the objections.

2°. The greatest thinkers raise the fewest objections.

They saw objections occur in every subject.

2°. It is well to remember that the greatest and most profound thinkers raise the fewest objections. They see clearly from their profound studies that every branch of Knowledge is surrounded by mysteries, and that it is mere childishness to give up your belief in a subject because great difficulties can be raised against it. What branch of knowledge can be mentioned against which the gravest difficulties cannot be brought forward? Can you even answer the difficulties that

may be urged against the existence of the table on which I write. An yet it would be madness to deny its existence.

It is only THE IGNORANT AND HALF-EDUCATED THAT RAISE DIFFICULTIES against the Blessed Eucharist. They have just sufficient knowledge to get a glimmering of truth, and they are so puffed up with this that they believe they see everything. They are like persons groping their way in a very dim light or fog. They see sufficiently to make them come to the edge of the precipice and to be swallowed up in the abyss. As Johnson said of Gibbon, "He had sufficient light to carry him to hell."

It is only the ignorant that object to the Blessed Eucharist.

"A little learning is a dangerous thing,
Drink deep or taste not the Pierian spring."—Pope.

3º. IT IS MOST IMPORTANT TO KEEP IN MIND THAT YOU IN NO WAY BETTER YOUR POSITION BY YIELDING TO THE OBJECTIONS, BUT ON THE CONTRARY YOU ONLY PLUNGE YOURSELF INTO FAR GREATER DIFFICULTY.

You gain nothing by yielding to objections, but plunge into greater difficulties.

This great fact should ever clearly be kept in view.

Persons sometimes think to ease their minds and free themselves from embarrassments by admitting the force of an objection against Religion, and they do not see that in giving up this position they must of necessity take up another which is clearly indefensible. Too often this alternative is lost sight of. As Whately says :—"The Fallacy of Objections consists in showing that some objections can be raised against a course or theory or

This is the Fallacy of objections.

proposition. This is a false method of argument. What should be proved is not that there are objections against a point, BUT THAT THERE ARE STRONGER OBJECTIONS TO RECEIVING IT THAN TO REJECTING IT. THE INCAUTIOUS READER IS APT TO FORGET THAT INFINITELY STRONGER OBJECTIONS CAN BE BROUGHT AGAINST THE REJECTION OF RELIGION THAN AGAINST ITS RECEPTION.—(*Logic*, pp. 142-3.)

It is all very well apparently with some to listen to objections against the existence of God. But suppose they give up their belief in a God, see what appalling difficulties they get into. "Who made the world?" It did not make itself. "Who made the first piece of matter?" Even the infidels and agnostics admit that they cannot escape difficulties here.

Huxley boldly proclaims: "THE SCIENTIFIC INVESTIGATOR IS WHOLLY INCOMPETENT TO SAY ANYTHING AT ALL ON THE ORIGIN OF MATTER."

Tyndall writes: "IF YOU ASK THE MATERIALIST 'WHENCE MATTER COMES?' HE HAS NO ANSWER. SCIENCE IS MUTE ON SUCH QUESTIONS. WHO OR WHAT MADE THE ULTIMATE PARTICLES OF MATTER? SCIENCE DOES NOT KNOW."

It is well always to remember the following Maxims.

GREAT MAXIMS TO BE KEPT IN VIEW IN TREATING OBJECTIONS, ETC.

The cardinal maxims for a Catholic are :

- 1°. That truth cannot be contrary to truth.
- 2°. That truth often seems contrary to truth.
- 3°. That we must be patient with these appearances, and not be hasty to pronounce them more formidable than they really are.

Three Funda-
mental Max-
ims for a
Catholic.

After these, a Catholic should lay deep down in his mind the following :

A Catholic is sure, and nothing can make him doubt, that if anything seems proved by the astronomer, or geologist, or ethnologist in contradiction with the dogmas of Faith

That point will turn out :

- 1°. Not to be proved; or,
- 2°. Not contradictory to any dogma of Faith; or,
- 3°. Not contradictory to anything really revealed, but to something which has been confused with revelation.—(*Idea*, pp. 461 and 467.)

Three
additional
Maxims.

With these few simple principles to guide him, a Catholic is perfectly safe, and calm and quiet, and at peace.

OBJECTIONS CAN BE BROUGHT FORWARD AGAINST EVERY TRUTH, EVEN AGAINST SUCH AS IT WOULD BE MADNESS TO DENY.

Objections and difficulties can be brought forward against every truth—even against truths that it would

be sheer madness to doubt. What can be more certain than that "I exist"—that "This table exists" and that "Two and two make four"? It would be lunacy to doubt them. And yet very grave and unanswerable difficulties can be brought against each of them.

For instance, with regard to the table, although you see it with your eyes and feel it with your hands, a philosopher can make it appear that the table cannot be there at all. For, if it were there, the ultimate particles of which it is composed should either have length or breadth, or should have neither. But it seems contradictory to say that the ultimate particles have length and breadth, for then they would not be ULTIMATE, for they could be divided, since, according to the supposition, they have length, and you can take half that length, at least Almighty God could do so. Hence, it appears clear that the ultimate particles of matter cannot by any possibility have length.

On the other hand it appears equally clear that the ultimate particles of matter cannot be void of length. For then no length added to no length could never give length which they certainly have in the table now—as no bread added to no bread will never give you bread or supply your supper.

Here we seem to have PROVED two contradictions which only shows us how WEAK WE ARE AND HOW LITTLE TRUST IS TO BE PUT IN REASON IN SUCH MATTERS. These are mysteries. As Newman puts it: “What do I know about Matter?”

Difficulties
about matter:
Have its ultimate par-
ticles length?

and he answers, "Just as much as any other man and **that is nothing.**"

Again let us take the question of Space.

What is it? No man can tell. The greatest geniuses have failed to do so—and we, therefore, are not likely to succeed. Descartes and Leibnitz and Malebranche held contradictory opinions on the subject. We cannot deny its existence. This would be too absurd. We all exist in Space. Yet, again, what is it? It is a profound mystery. The more we examine it the more obscure it becomes. Some say that distinct from a body Space is **nothing**. They say if you had a sealed bottle and utterly destroyed the air in it you would have nothing in the bottle. But there is length and breadth inside the bottle, and how can nothing have length and breadth. Here, again, we are met by mystery.

Has space any bounds or limits? It seems absurd to say it has not. And yet if it has limits what would happen if you were just touching these limits? Could you then put out your arm? And if so, where?

Again, "What is Time?" The proudest philosophers fail to tell us. Yet who will deny its existence? We cannot place a beginning to it without asking ourselves what was **before that beginning?** Yet that there should be no beginning at all is simply **incomprehensible**.

In these cases we never dream of denying the existence of what we have no means of understanding.

Again, we can **prove** in Mathematics that there are two lines constantly approaching each other, and still that they can never by any possibility meet. This we see in the Asymptot to a curve in conic sections.

Difficulties of
Space.

No one knows
what *Space*
is. Has it
length?

Has it any
limits?

Difficulties of
Time.
What is it?
Had it a
beginning?

Difficulties in
Mathematics.

It is the highest wisdom to accept all truth.

" If we speak of God, any one of His attributes is the object of an inexhaustible science, and the attempt to reconcile any two or three of them—love, power, justice, sanctity, etc.—affords matter for everlasting controversy. Yet, we do not deny the first because it cannot be perfectly reconciled with the second. It is the highest wisdom to accept all truth, though there may be difficulty in adjusting it with known truth."—(Newman, *Idea*, p. 463.)

These apparent contrarieties the philosopher must bear as best he can.

IV. SINCE YOU MUST SUBMIT TO INEXPLICABLE TRUTHS IN SCIENCE, IT IS NO OUTRAGEOUS REQUEST TO ASK YOU TO DO THE SAME IN REGARD TO RELIGION.

As you must submit to inexplicable truths in Science, do the same in Religion.

" I would conclude from these familiar facts that, as you must submit to inexplicable truths in human science and as you are not indignant, censorious, suspicious, difficult of belief on finding in the secular sciences one truth incompatible with another, so you should not think it very hard to be told that there exists, here and there, not an inextricable difficulty, not an astounding contrariety, not (much less) a contradiction as to clear facts between Revelation and Nature—but a hitch, an obscurity, a divergence of tendency, a temporary antagonism, a difference of tone. I am making no outrageous request when I ask religious writers, physiologists, chemists, geologists, etc., etc., to go on quietly, and in a neighbourly way, with full faith in the consistency of

multiform truth, and in a generous confidence that they will be ultimately consistent, one and all, in their combined results, though there be momentary collisions, awkward appearances, and forebodings of contrariety, and at all times things hard to the Imagination though not to the Reason."—(Newman, *Idea*, p. 464.)

Have full faith and generous confidence that all will be consistent.

The fact is that every person, be he Catholic or Protestant, that believes in Christianity at all, must submit to incomprehensible difficulties. If he believes in the Trinity, or even in the existence of God, he must bow down his reason. Who can understand that there are Three in One? This seems contradictory; yet every Christian must believe it. Some say this is above Reason but not contrary to it; but that belief in the Blessed Eucharist and in the Real Presence is against reason. This is a mere evasion—a letting oneself be blinded by words.

Every one must submit to incomprehensible difficulties.

As Newman puts it: "We could not without extravagance speak of Napoleon's brain, ambition, hand, soul, smile, height, and age at Marengo, as seven different somethings. Unless numeration is to issue in nonsense it must be on conditions. If this is so it may be unmeaning to number the Supreme Being with other beings. Though God is Father, Son, and Holy Ghost, the word Trinity belongs to those notions of Him which are forced on us by the necessity of our finite conceptions, the real and immutable distinction which exists between Person and Person implying in itself no infringement of His real and numerical Unity." —(*Gram. of Assent*, pp. 49-50.)

The Holy Trinity.

V. IT IS OF IMMENSE IMPORTANCE TO US TO SEE THE UTTER WEAKNESS OF OUR ADVERSARIES' POSITION AND THE GLARING ABSURDITIES THEY MUST HOLD IN ORDER TO DEFEND IT.

If our Adversaries have to hold *glaring absurdities* to defend their position we *lose all respect* for them.

After all, IF you find in the long run that no matter how learned your ADVERSARY IS HE IS DRIVEN IN THE END TO DEFEND THE MOST GLARING ABSURDITIES IN ORDER TO MAINTAIN HIS POSITION: THIS TAKES ALL THE STING AND FORCE OUT OF HIS OBJECTIONS. If a man denies that "you exist," "that the table on which you write exists," "that two and two make four." that "the whole is greater than its part," and says that "such a place as Paris is a MERE IDEA in your brain," or even "the permanent possibility of a sensation" (whatever that means), then I say you lose all respect for his opinion--and if you hear that he denies the existence of a God, reasoning on these and similar principles, then I say you feel no difficulty in valuing aright his opinion. He is in reality a madman and a fool. "INSANITY IS INSANITY STILL no matter how sublime it may be." You say of him as Byron said of Berkeley :—

"When Bishop Berkeley said, 'There was no Matter,'
And proved it—'twas no matter what he said.'

Even these men themselves, when they return to their senses, admit that they act and speak as other men. Berkeley, they say, who denied the existence of matter, was one day passing through the grounds of Trinity College and a wag struck him on the back with a horse-

Berkeley and his doctrine.

whip, whereupon Berkeley turned round and asked him why he hit him with his whip. "My dear friend," replied the wag, "I have no whip in my hand at all—it is a mere idea that I struck you with." "That is all true," replied the Bishop, "but it is very hard to get rid of your sensations."

On another occasion when the Bishop went to visit Dean Swift on a very wet day, the Dean left him for a very long time outside the door, with the rain teeming down on him, notwithstanding that he rapped and rapped again very violently. At last the Dean went to the door and let him in. "Why, in the world," said the Bishop, "did you keep me here all this time standing in the rain? Why did you not open the door?" "O, my Lord," replied the Dean, with a smile, "don't you see there is no door there at all; it is a mere sensation." "Very true," said the Bishop, "but it is very hard to overcome sensations."—(Referred to in *Berkeley's Life and Letters* by Fraser—as an Irish Story, p. 368.)

(See the case of Pyrrho, given in Balmez, p. 9.)

Hume, who also denied the existence of bodies, said: "When, after three or four hours of amusement, I would return to these speculations they appear so cold, so strained, so ridiculous that I cannot find it in my heart to enter into them any farther. I find myself absolutely and necessarily determined to live, and talk, and act like other people."—(Balmez, p 11.)

Hume.

As Pascal says: "Nature confounds the Pyrrhonists." Yet these are the men on whom Mill and his school found their doctrine. Mill, speaking of Berkeley, says that he is the greatest philosopher since Plato, and he

Nature con-
founds the
Sceptics.

adds, "I believe Matter to be what Berkeley held it to be, 'the permanent possibility of sensation.' "

A plain statement of the views of the Philosophers would seem an exaggeration.

Listen to their own words.

Mill holds this desk does not exist outside your mind.

Were I to give a plain and simple account, stripped of all ambiguity and meaningless high-sounding words, of the doctrines of Mill and Huxley and Tyndall and Herbert Spencer, etc., people would say that I misrepresented them—that I exaggerated—that men could not by any possibility hold such extravagant doctrines. I shall, therefore, give their opinions in their own words, so that there can be no misrepresentation.

Listen, then, to Mr. Mill. "If I am asked," he says "if 'matter exists,' I ask if my questioner admits my definition of it, viz., 'matter is the permanent possibility of sensation.' If he does, I believe in matter, and so do all Berkelians."—(*Logic*, p. 233.)

This, when translated, means that the desk on which I write is not a desk at all; it is only a sensation; it is only an idea; it exists only in my mind, but there is no such thing as what ordinary people call a desk existing outside my mind. "I admit, indeed," he continues, "that if on some other occasion I had the sensation of coming into this room, I should then have the further sensation which I call a table. Therefore, I say the table is the permanent or lasting possibility of a sensation." Could anything more wild than this be conceived outside of Bedlam? And this is a great thinker! And this is the man who goes so far as to doubt of the existence of God. Is there much to be alarmed at in his holding any doctrine? "In any other sense I do not admit the existence of matter," he says.

"I believe," he continues (for it is always his own

words I am quoting), “I believe Calcutta exists, and would if all were dead. That is” (mark well his explanation; it is worth marking), “that is if these events did take place the permanent possibility of sensation which I call Calcutta would remain!”

Calcutta is a sensation.

“But the majority of philosophers fancy it is something more!”

“I do not believe,” continues Mr. Mill, “that the real externality to us of anything except other minds can be proved.” What wonder, then, if such a man would say of the existence of God “not proven.” And what great matter is it to us what he holds?

IT IS MOST REMARKABLE THAT MR. MILL DOES NOT EVEN ATTEMPT TO PROVE THE TRUTH OF HIS OPINION. He merely remarks: “If this explanation (?) contains nothing at variance with natural laws, it is, at least, an admissible supposition.” So this is all he claims for his brilliant theory, that it is an admissible supposition! In other words, that it is not absurd on the face of it. So, also, is it an admissible supposition that a mountain of gold exists somewhere on the earth. But this does not supply us with the smallest possible reason for thinking that any such mountain does really exist.

Further on Mr. Mill tells us what he means by a Mind. He says that a mind is nothing really and permanently existing, it is a mere “Series of feelings.”

Mill does not even attempt to prove his doctrine.

He only maintains it is an admissible supposition.

Mill says Mind is nothing real. It is a Series.

His words are: “If this theory is correct my Mind is but a Series of feelings.” “Other fellow-men are Series” (pages 242-6). Here he seems clearly to contradict what he said before. Higher up he maintained

Mill says he does not know if he is the person that spoke the last word.

Can anything be more absurd?

Get a supreme contempt for many Scientists.

that "the only real externality that could be proved was that of other Minds." Now, it would seem that Minds are nothing external at all but a "Series." He says that "I do not know that I am the same person that wrote the last word on this page—it may have been another person that did it." Can anything be more absurd? And these are rational Advanced Thinkers for whom we are to give up our faith in God's Word.

I must say that I A MOST ANXIOUS THAT YOU WOULD ENTERTAIN A SUPREME CONTEMPT FOR MANY OF OUR SCIENTIFIC MEN THAT SPEAK AGAINST RELIGION. I should like you to see them as they really are. I should like to show how utterly without foundation are many of their systems, how full of contradiction they are; how they refute one another, and even themselves; how utterly ignorant they CONFESS themselves to be about the subjects on which they speak most DOGMATICALLY. Some may think it hard and unfair to speak thus of such clever men. I thought so for a long time, but having studied them, I am undeceived. I thought they had something to say for themselves. I find they have nothing. Many of them are mere charlatans. They are doing enormous mischief, and they deserve to be exposed. All their cheats and frauds and impostures should be brought to light. If they are left with respectable characters for honour and honesty, and uprightness and candour and desire of truth, great knowledge, etc., on these subjects, then they will impose on

the young and unwary again. They themselves give no quarter. Why should they get any? They speak with the utmost contempt of all those who hold opinions contrary to their own. They speak of them (like Huxley) as "only emerging from the state of barbarism."

I should like to make it appear clearly that I am not the only person who holds these ideas of contempt with regard to our Advanced Thinkers, but that they are GENERALLY HELD BY OUR MOST PROFOUND PHILOSOPHERS.

Balmez was undoubtedly one of the greatest lights of Europe in the last century—he was a man of marvellous intellect and learning—yet in his *Letters to a Sceptic* he lets us see clearly what he thought of the Philosophers after a close study of them for many years. He writes :—

"There was a time when the prestige of certain names, my want of experience of the scientific world and the fire of youth made me look on the learned as demi-gods. Their studies, I thought, would give them a clear knowledge of everything—all the mysteries of nature would be solved by them. Vain illusion! Bitter was my disappointment when I began to study deeply. I FELT I COULD NOT UNDERSTAND WHAT I READ. I said light would come when I read more. With difficulty could I be persuaded that such learned men knew nothing of what they were talking about. I attributed all to my dulness of comprehension, and wished to read more. I read Aristotle, Descartes, Malebranche, Locke, Condillac, etc.

Our greatest men have this same contempt for many scientists.

Balmez' opinion.

Balmez with difficulty convinced himself these savants knew nothing of what they treated.

I soon found that each moved in his favourite path, and would surely turn my head. I said, these gentlemen do not understand one another. It is a Babel. Each proclaimed himself master, and said no other had a right to teach. I therefore decided on 'Down with Scientific Authority.' "—(Pages 3-7.)

No one can understand them.

To follow these men you must give up common-sense.

"No person can penetrate the profundities of the Germans—not even the initiated. Hegel said, 'There is only one that understands my philosophy, and he MISUNDERSTANDS it.'

In another place (p. 149) Balmez says:—

"To follow these men, YOU MUST FORGET COMMON SENSE. Listen to some of their doctrines, and see if you can understand them. Remember, we are treating with men who have a sovereign contempt for all, except themselves. I believe time will not be lost in giving you an idea of their RAVINGS, FOR THEY ARE NOTHING ELSE."

Contempt for Philosophers. They laugh at each other. Their reasons are destructive.

Rousseau (unmeasurably Voltaire's superior) says: "I HAVE QUESTIONED PHILOSOPHERS, GONE OVER THEIR WORKS, AND I FIND THEM HAUGHTY, POSITIVE, DOGMATIC EVEN IN THEIR AFFECTED SCEPTICISM; IGNORANT OF NOTHING AND GOOD FOR NOTHING; LAUGHING AT EACH OTHER—AND THIS COMMON GROUND SEEMS TO ME THE ONLY ONE ON WHICH THEY ARE ALL REASONABLE. TRIUMPHANT IN ATTACK; THEY ARE LIFELESS IN DEFENCE. IF YOU WEIGH THEIR REASONS THEY ARE ONLY THOSE THAT DES-

TROY; IF YOU SUM UP THEIR WAYS EACH ONE IS REDUCED TO HIS OWN; EACH ONE KNOWS WELL THAT HIS SYSTEM HAS NO MORE FOUNDATION THAN THAT OF ANOTHER BUT HE UPHOLDS IT BECAUSE IT IS HIS OWN.”—(Pascal on the *Divinity of our Lord*, by Morris, p. 89.)

“The best thing the metaphysicians have done is to refute themselves.”—(Duke of Argyll.)

Kant said, speaking of his own method : “ ALL OTHER METHODS HAVE ACCORDING TO GENERAL PERSUASION BEEN TRIED IN VAIN. THERE REIGNS NOUGHT BUT WEARINESS AND COMPLETE INDIFFERENTISM.”

Schopenhauer says: “ THE LOWEST DREGADATION WAS REACHED BY HEGEL (Kant’s most famous pupil), WHO, TO STIFLE THOUGHT, TURNED PHILOSOPHY INTO AN INSTRUMENT OF OBSCURANTISM, BUT WHO, TO HIDE THE DISGRACE AND STUPIFY MEN’S BRAINS TO THE UTMOST, DREW OVER HER A VEIL OF THE EMPTIEST VERBIAGE AND THE MOST SENSELESS HODGE-PODGE EVER HEARD OUT OF BEDLAM.”

Professor Ferrier said: “ WHO HAS EVER YET UTTERED ONE INTELLIGIBLE WORD ABOUT HEGEL. Not one of his countrymen—not any foreigner.”—(p. 176.)

St. Augustine tells us “ he fell amongst men who said that by pure and simple reason, they would lead to God and deliver from all Error.” “ What else impelled me at the

The lowest degradation was reached by Hegel.

Hegel.

age of nine to reject the religion of my parents and follow these men, but that they declared that we were terrified by superstition and ruled by faith before reason; whereas, they pressed no one to believe until the truth had been discussed and disentangled. Who could be proof against these promises, least of all a boy with his mind thirsting for the truth, as well as proud and talkative in matters disputed amongst the learned? In such guise they found me despising, as it were, old women's tales and longing to hold and exhaust the manifest and open truth which they promised."—(Page 160.)

Emerson's estimate.

"Here I sit," says Emerson, writing to Carlyle about Kant, "and read and write with most fragmentary result; sentences unintelligible; each paragraph an infinitely repellant particle."

(These philosophers, tossed about on the ocean of doubt, no matter how bold and daring, have no more hope of reaching truth than the most adventurous mariners have of reaching land when deprived of the guidance of the Compass and the Pole Star.)

Bacon says: "A LITTLE PHILOSOPHY inclineth to atheism, but DEPTH in philosophy bringeth man's mind about to religion."

Newton, who was a sincere believer, said to Halley: "I have studied these questions; you have not."

"We find the proud assumption everywhere that unbelievers are sapient and Believers simpletons, and great are the fascinations of assumption for the Young, the Inexperienced, and the Indolent."

Well might Lowe (Lord Sherbrooke) speak of Meta-

physics, as they are generally taught by non-Catholics, as "the Science of talking non-sense without knowing it."

Cardinal Manning says : "When Mr. Herbert Spencer tells me that my will is a group of psychical states, and that I am led into error if I suppose that there is something distinct from the impulse given by these psychical states which determine my action, I confess I do not understand him. And I believe it is through no fault of mine, but because no intellectual equivalent can be found for his terms."—(*Miscell. Essays*, vol. ii., p. 337.)

Again, the Cardinal writes : "To tell me that I am a group of various psychical states is to tell me I have no permanent identity or ego; and to tell me this is to try to talk me blind. I can hardly believe any philosopher ever held this. But, to me, they seem to hold it. If this be not Mr. Spencer's meaning, I can find no intellectual equivalent for his terms."—(Page 339.)

Again he writes—speaking of Tyndall, when he says — "In Matter I discern the promise and potency of all life."—"This seems a deification of Matter or, etc., etc. If it be none of these, it is a phrase without an intellectual equivalent."

It would be easy to add here many similar quotations from Lord Kelvin, Lord Salisbury, Father Gaynor, etc.

I may add a few quotations from the Philosophers themselves, when they state most distinctly that they know absolutely nothing about the subject on which they appeared so dogmatic, and in which they clearly contradicted their former utterances.

See for these quotations the Appendix (The Materialists refuted by themselves).

Cardinal
Manning says
he cannot
find out what
Spencer
means.

Nor what
Tyndall
means.

The *really great* scientific men are quite different.

Of course the really great scientific men like Faraday and Kelvin and Stokes, and Newton and Leibnitz and Pascal, etc., do not speak after this manner. Far from it—they are, many of them, earnest believers in God.

Faraday says: “He is the wisest philosopher who holds his theory with doubt.” And, again, “What is the experience of the past? All (were) most certain about their theories. Where is now (the theory of) phlogiston?” etc.

One thing is certain—All theories up to the present are false.

Tait says, in his *Recent Advances in Physics*: “There is only one thing certain, and that is that all theories up to the present are wrong.” (And remember he said this long before the discovery of Radium and Electrons.)

“We know,” he says, “the phenomena that are to be accounted for, but the architect who is to build the theory and arrange the facts is yet to be born.”

Only one understood Hegel “and he misunderstood him.”

Hegel said of his own philosophy (which was so abstruse) that “No one understood it except one, and he misunderstood it.”

PARLIAMENT OF THE MIGHTY DEAD.

BELIEVERS :

- Dante
- Petrarch
- Chaucer
- Erasmus
- Ariosto
- Sir Thomas More
- Copernicus
- Tasso

UNBELIEVERS :

- Spinoza
- Voltaire
- Rousseau
- Hume
- Kant
- Gibbon
- Goethe
- Hegel

BELIEVERS :

Tycho Brahé
Spenser
Cervantes
Shakespere
Bacon
Galileo
Kepler
Harvey
Descartes
Milton
Pascal
Locke
Newton
Leibnitz
Swift
Johnson
Burke
Napoleon
Cuvier
Pasteur

UNBELIEVERS :

Tyndall
Huxley
Häckel

Observe : (1) This list is confined to laymen. (2) The men, good, bad, and indifferent, who escaped infidelity were always those who looked things straight in the face, and honestly tried to find out what they knew and what they did not know and could not know.

A year before his death Sir Andrew Clarke, M.D., told me, says F. Morris, that his materialistic adversaries were then much perplexed. They had been driven to the conclusion that they could not get on without some sort of God.

BOURDALOUÉ ON THE PRODIGY OF INFIDELITY IN A CHRISTIAN.

"Is it not astonishing that persons should lay aside Christianity without one solid reason?"

"Is it not astonishing," says Bourdaloué, "that persons brought up in Christianity should lay aside all religion without any possibility of assigning one reason." I do not say absolutely solid and convincing reasons, but reasons even capable of satisfying their own understandings. Is it not inconceivable that without examination, without knowledge of the matter, through warmth of temper, through passion, through levity, through vain ostentation, or shameful attachment to infamous pleasures with less wisdom than thoughtless children, in an affair, too, of the greatest moment on which their eternal salvation depends, they should quit their faith? Can this be imagined? Yet such is the woeful disposition of almost all the libertines of the age."

"Should any one upon mature deliberation, after long application, all things considered and weighed, relinquish his faith, I should think it the most terrible vengeance of God." But still it would not be a prodigy. But they whom I address (and in this number I include almost all freethinkers of these times) are sufficiently convinced that their resolution to renounce the faith was derived from motives of a different nature."

Infidelity must own it is destitute of proof.

But the infidelity which is most general must own it is evidently rash and destitute of proof. Ask one of these his reason for unbelief and he has not a shadow of solidity in his argument. Ask him if he has found a demonstration against Christianity—oblige him to tell

you with frankness if he ever examined the matter—if he ever sought the truth with candour—if he consulted learned men—if he read works on the point—if he ever seriously attempted to dive to the bottom of the difficulties. He will own he never took such pains. Yet all this he ought to have done before he took so bold and dangerous a step on which an eternity of misery depends. He took the resolution at any risk, without conviction, nay without reflection. This I call a prodigy.”—(Pages 109-11).

“ If infidelity comes not from reason, what is its cause. It arises from a thousand circumstances contrary to wise conduct. The infidel renounces his faith (as you know from experience of the world) through a spirit of singularity—to think differently from others—to represent to himself a religion such as he wishes, a God according to his own mind—forming chimerical systems which he raises or pulls down as he pleases—not knowing what he believes or does not believe—rejecting to-day what he maintained yesterday.”

“ He renounces his faith through pride disdaining to submit his reason to the word of God though he must submit it every day to men. He vainly pretends that in his researches for eternal truths he is clear-sighted enough to regulate his own conduct. He humbly acknowledges his insufficiency relatively to the great secrets of nature and boldly decides in whatever regards the mysteries of God.”

“ He renounces his faith in order not to interrupt his pleasures, etc., and in order to deaden the stings of conscience.”

Did he consult, or study or read steadily on the point ?

One renounces his faith through a spirit of singularity, etc.

Through pride.

He pretends he is wise enough to form his own opinions on most difficult questions.

He renounces his faith to deaden the stings of conscience.

He believes things to be not what they are but what he wishes them to be.

He fears too great credulity, not too little faith

He abandons his faith in spite of reason.

Miracles

Many went over to Calvinism without clearing up disputed points, etc. Why ?

" He chooses to be destitute of all faith rather than be incessantly condemned by it, and by a strange deprivation of reason (always consequent on sin) he believes things to be not what they are but what it would be his interest they should be, as if their truth or falsehood depended on his wish. He takes no offence at the figments or paradoxes of a wild, presumptuous, new-fangled philosophy but is naturally disposed to censure with critical nicety the decisions of the Church. He perpetually apprehends too great credulity and never apprehends too little belief, alleging that simplicity is weakness and not ashamed of wilfulness."

" The libertine not only abandons faith but he does so in spite of reason. For the faith which we profess is grounded upon Motives which, taken all together, demonstrate irrefragably our religion. And so they have convinced the greatest intellects in the world. The unbeliever steals his breast to all these. Take the question of Miracles for example. He rejects them, though in order to do so he must affirm absurdities, for instance, that the Apostles were madmen and fools or impostors—that they did not see what they said they saw or were deceived, etc. Could anything be a greater prodigy than this ? O My God can impiety pervert the heart to this extent ?

" Among so many that abandoned the faith in late years few can plead sincerity and uprightness. Look at the heresy introduced in the last century by Calvin. Many declared in favour of it without being at pains to clear up difficulties and disputed points—others thoug

positively convinced of its erroneous principles. Why then did they adhere to him? Another prodigy! Some did so through vexation and hatred of the Church and a general opposition to her sentiments—persons who would be Arians with Arius or Pelagians with Pelagius—others from spleen simply because the other doctrines were held by their enemies—some by interest; some by a factious spirit—some through curiosity and to be thought of consequence. Others by a wretched desire to be at the head of a party. The great by policy, making it a reason of state; the vulgar by necessity as depending on the great. Women by a desire of appearing learned and penetrating—men by a complaisance for them. The little wits by hopes of gaining the reputation attached to novelty; the men of genius by fear of incurring the ill-will and malice of innovators. Friends were brought in by friends and neighbours by neighbours. The populace merely because all went that way—for no other reason."

—(*On the Christian Religion* p. 112-14.)

Some through vexation, etc.

Some because the other doctrines were held by their enemies, etc.

Some through interest to be head of a party, etc.

Women to appear learned.
Men to please them.

SECTION II.

**THE MATERIALISTS REFUTED BY
THEMSELVES.**

SECTION II.

THE MATERIALISTS REFUTED BY THEM- SELVES.

Although in the last section I insisted strongly on the fact that to my mind it was a mistake to try to answer all Objections in detail, and that we should be satisfied in all difficulties to fall back on the Infallibility of the Church as THE ONE answer, and to say "I believe whatever the Church believes, for she cannot err as she is Infallible." still I think it may be well to refer to a few of the most ordinary objections, and show briefly how they could be answered. It will be easy for anyone, that wishes it, to get a sufficient amount of literature in answer to any individual objection. Most of these are treated in the publications of the English Catholic Truth Society, in the Westminster Series, in the *Dublin Review*, the *Month*, etc.

I shall only offer to Darwinism or Evolution, and one or two others here, if time permit.

The Materialists say there is no God. They say every-
thing in the world comes from Matter and Motion. They assert that plants, animals, and even men, come from Matter and nothing else. Reason, thought, free-

Materialists
say Man,
Mind, Reason
all came from
Matter.

They give no proof of this.

will, music, poetry, etc., according to them, are nothing else but Matter or manifestations of Matter. Do they give any proofs for these extraordinary assertions? Not they. They are beyond giving proofs. They merely assert.

They say "Give us only Matter and Motion and we can do without God. We can produce everything else—Life and Soul and Intellect, etc." Can they do this? Do they ever do it? or Did anyone ever do it? Of course not. But they say perhaps it could be done for all we know. This is the most they can say for their theories.

But even though they were able to produce everything in this world, if we GRANTED THEM MATTER AND MOTION, would they in reality be one step nearer to the dispensing with a God? By no means. The same difficulty ever remains. Who made the Matter? On this point Huxley says: "The Scientific Investigator is wholly incompetent to say anything at all on the origin of the Material Universe."

And Tyndall says: "Science knows nothing about the Origin of Matter."

"Who or What made the Ultimate Particles of Matter Science does not know."

"As to the eternity of Matter," says Darwin, "I have never troubled myself about such insoluble questions." "They are rubbish."

They even contradict it elsewhere.

Not only do they give no proofs of these assertions, but they absolutely contradict them flatly a few pages on. This may seem an exaggeration and an absurdity in case of such great men. But do not believe me. Listen

to their own words. Listen to Huxley, Tyndall, Haeckel, Bückner, etc., and judge for yourself.

In writing this I should like to point out that I am in no way opposed to Evolution itself within proper limits—far from it. I am only opposed to certain evolutionists and their baseless theories. Catholics may be evolutionists, and many are so up to a certain point. I wish to believe everything that is proved. It is folly to deny facts.

I.—“MATTER” SAY THE MATERIALISTS “IS THE CAUSE OF ALL THAT EXISTS.”

“Matter,” says Bückner, “is the origin of all that exists.” All natural and mental forces are inherent in it. “Nature produced man by her own power.” Could anything be plainer? Tyndall says: “I discern in Matter the promise and potency of every form of life.”

“The human mind itself—emotion, intellect, will, were once latent in a fiery cloud !”

“At present all our philosophy, all our poetry, all our science, all our art—Plato, Shakespeare, Newton, Raphael—are potential in the fires of the Sun.” Is the man who penned this mad? Not at all. Not only is this true, says Huxley, but most strange and astounding of all: “A sufficient intelligence could, from a knowledge of the properties of cosmic vapour, have predicted all these great men and their works with absolute certainty.”

Matter is said to be the cause of mind, will, intellect.

Shakespeare, Raphael, etc., were once potential in the Sun.

A sufficient intelligence could have seen them in the cosmic vapour.

Are these men mad?

What are their proofs for these assertions? None. They don't give proofs.

Surely, we need not be afraid of such men if they deny the existence of God.

Our first feeling, on reading this, is to ask ourselves—“Do these men really believe this? or, are they insane?”

Be that as it may, what are the proofs that Advanced Thinkers give of their theories—surely they must be very convincing ones? Not at all. They have none. They do not give proofs. They disdain such things. It is their business merely to assert. It is for you and others to believe. They are like Jack Falstaff. “If reasons were as plenty as blackberries they would not give you a reason on compulsion.” More than this they will even contradict every word they said, and that in the next few pages.

II.—STRANGE AS IT MAY APPEAR, THESE SAME MATERIALISTS NOW SAY MIND CANNOT COME FROM MATTER.

They have just told us now most dogmatically that everything in the world, life, intellect, will, etc., etc., all come from Matter, even from “a fiery cloud.” Now listen to what these same men have to say on the other side.

“Materialists,” says Herbert Spencer, “are profoundly convinced that there is not the REMOTEST POSSIBILITY of interpreting Mind in terms of Matter.” Could any assertion be stronger than this?

“It seems to me pretty plain,” says Huxley, “that there is a third thing in the universe (besides Matter and Motion), to wit Consciousness, which is not Matter

Materialists are *profoundly convinced* Mind cannot come from Matter.

Huxley says Consciousness is neither Matter nor Motion.

or Force or any conceivable modification of either."
 I thought there were only two things in the world. Tyndall says : "If you ask the Materialist 'Whence comes matter'? he has no answer. Science is mute on such questions. Science knows nothing of the origin and destiny of nature. Who or what made the ultimate particles of Matter, Science does not know."

ORIGIN OF MATTER.

SCIENTISTS DECLARE THEY ARE WHOLLY INCOMPETENT
TO SAY ANYTHING ON THE ORIGIN OF MATTER.

"The Scientific Investigator." says Huxley himself, "is wholly incompetent to say anything at all on the origin of the material universe." Then why say so much ?

"Nothing is more preposterously unscientific than to assert (as is continually done by quasi-scientific writers) that with the utmost strides attempted by Science we should necessarily be sensibly nearer to a conception of the ultimate nature of Matter." —(Prof. Tait in his *Recent Advances in Physics.*)

But even though we granted these men, for the sake of argument, that they could get nearly everything from Matter and Motion, THE REAL DIFFICULTY REMAINS, "WHERE DID THE MATTER AND MOTION COME FROM?" Ay ; that's the rub—Where did they come from ? Here they all stick. They cannot answer. They will take refuge in absurdities.

Scientists declare they are wholly incompetent to say anything on the Origin of Matter.

THE ORIGIN OF LIFE.

ALL SCIENTIFIC MEN SAY THAT INORGANIC FORCES
CANNOT PRODUCE LIFE.

Most Naturalists believe in Creation.

"Most naturalists, even at the present day," says Häckel, "are inclined to give up the attempt at a natural explanation of the origin of life, and take refuge in the miracle of inconceivable creation." Why inconceivable? What is so inconceivable about it? Merely that then they must admit a Creator, and this must never be done at any cost.

All say Spontaneous Generation is absurd, still Materialists hold it.

Although all scientific opinion is against "Spontaneous Generation," still Hackel declares "it is a necessary part of the doctrine of Evolution." So much the worse for the Doctrine of Evolution.

Professor Weismann says that he admits that "Spontaneous Generation remains for me a logical necessity." Why? Because, else, he should admit a God, and this he will not do.

Inorganic forces can never produce Life.

Mivart says: "Scientific men are agreed that there is an absolute break between the living world and the world devoid of life."

Kelvin.

Lord Kelvin says: "It seems to me to be as sure a teaching of Science as the law of Gravitation, that life proceeds from life, and from nothing but life."

Stewart and Tait.

Professors Stewart and Tait assert that "the inorganic forces of the universe can by no means generate life."

Darwin says that "at present it is to us a result ^{Darwin} absolutely inconceivable that a living creature should come from inorganic elements."

This is strange, for Messrs. Huxley and Tyndall. But Mr. Tyndall himself says: "I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of life."

Huxley says: "The fundamental proposition of evolution is that the whole world, living and not living," came from the primitive molecules, of which the original nebula was composed."

Lord Kelvin says: "The beginning of life on earth is absolutely and infinitely beyond the range of all sound speculation in dynamical Science. It gives absolute negation to the automatic commencement of life."

Darwin declares: "Science throws no light on the origin of life." "Our ignorance of it is as profound as of the origin of Matter."

Huxley says: "Science has no means to form an opinion on the commencement of life. We can only make conjectures without any scientific value."

"At present," says Huxley, speaking of Pasteur's experiments, "there is not a shadow of evidence that Spontaneous Generation does take place or has taken place on the globe."

Tyndall holds with Virchow, that the doctrine of Spontaneous Generation is utterly discredited.

"I grant," says Virchow, "that if any one is deter-

Science gives absolute negation to the automatic commencement of life.

Our ignorance is profound.

We only make conjectures without value.

Spontaneous Generation. No shadow of evidence for. It is utterly discredited.

mined to form an idea of how the first organic being came into existence of itself, nothing is left but to go back to Spontaneous Generation." "This is a serious matter," he continues, "to found an hypothesis on a theory so utterly discredited."

HERE, THEN, WE HAVE IT CLEARLY MADE OUT AGAINST THE MATERIALISTS, BY THE CONFESSION OF ALL SCIENTIFIC MEN, THAT YOU CANNOT GET OUT OF MATTER AND MOTION ALL THAT WE SEE IN THE WORLD. YOU CANNOT GET **MIND** OUT OF IT; YOU CANNOT GET **LIFE** OUT OF IT. AND EVEN IF YOU COULD, IT WOULD HELP THE MATERIALISTS BUT LITTLE ON THEIR WAY; FOR THEN THE GREAT QUESTION COMES—"WHO ORIGINATED THE MATTER AND THE MOTION?" UNTIL THEY CAN ANSWER THAT QUESTION THEY DO BUT "OFFEND THEIR LUNGS TO SPEAK SO LOUD." To this simple question they can give no reply. Clearly it did not make itself. It must have been God that made it, and He is from eternity. So all finally comes to this question. They try, indeed, to wriggle out of it, but in vain. "Who made the Matter?"

ORIGIN OF MATTER. WHO MADE MATTER ?

ALL SCIENTISTS SAY WE KNOW NOTHING OF THIS.

Tyndall says: "Science is mute" on this question. "Science knows nothing about the origin of Matter."

All admit we
cannot get
Life and
Mind out of
Matter.

Huxley says : "The Scientific Investigator is wholly incompetent to say anything about it."

Darwin says : "As to the eternity of Matter, I have never troubled myself about such insoluble questions." "They are rubbish."

No wonder, then, that Virchow, the most learned German Materialist, should impress on his fellow-scientists that they OUGHT NOT TO REPRESENT THEIR CONJECTURES as a CERTAINTY, nor their HYPOTHESIS as a DOCTRINE, else they should lose their power.

SECTION II.—MATERIALISTS DENY THE EXISTENCE OF GOD.

Why do they do so? What reason have they for their denial? Have they any strong reason against the belief in the existence of God? No. None whatsoever. They do not even pretend to give a reason for it.

Even Huxley says : "Creation is perfectly conceivable, and therefore no one can deny that it may have happened." Why, therefore, do they deny the existence of a Creator? Simply because they assert that if we grant them Matter and Motion they can dispense with a Creator—they can get on very well without Him, and can account for everything we see in the world. "Choose your hypothesis," says Huxley. "I have chosen mine." So you see that even at its very best it is a MATTER OF CHOOSING AN HYPOTHESIS! Strange result!

Materialists
say there is
no God.

Do they
prove this?
No.

Huxley says
"Creation is
perfectly con-
ceivable. No
one can deny
it."

It is a matter
of choosing
an hypo-
thesis.

The existence
of Matter im-
peratively
demands a
Creator.

The materialists only ask us to grant them the existence of Matter and Motion without a Creator, and they say they will then account for all we see. MODERATE REQUEST! VERY MODERATE! Of course we cannot by any possibility grant them such a request. THE MERE EXISTENCE OF MATTER AND MOTION IMPERATIVELY DEMANDS A CREATOR.

But for the sake of argument let us grant them even this much. Can they even then fulfil their promises and account for all we see in the world? Far from it. They cannot even account for the simple phenomenon of Life. How did Life arise from dead and inorganic matter? They cannot answer this plain question. No. They say they can. But listen to their explanations and judge for yourself.

EVEN SUPPOSE YOU GOT MATTER AND MOTION HOW WOULD YOU GET LIFE?

ABSURD THEORIES AS TO THE ORIGIN OF LIFE.

First they all admit "that there is not a shred of evidence to prove that Life in our day has ever appeared independently of antecedent life."—(Tyndall.)

Darwin asks: Is there a fact or the shadow of a fact to show that these inorganic elements could produce a living creature? It is to us a result absolutely inconceivable." Then why suppose it did occur?

"The only contribution of dynamics to biology," says Lord Kelvin, "is the absolute negation of the automatic commencement of Life."

How, then, do the Materialists, in face of all this, proceed to account for the appearance of Life in the world? Listen to their explanations, for, as Jack Falstaff said, "they are worth listening to." These explanations throw a very curious light on how the "Advanced Thinkers" reason—and make us fear very little their opinions.

How, then, do they account for Life?

I. There was a time when Life was not on the earth. All Materialists admit this. The earth was once a molten mass, as we see from Geology, and Life could not possibly exist on it then. In a fiery furnace things don't live. "If the evolution hypothesis is true," says Huxley, "living matter must have arisen from not-living matter." Tyndall says the same, etc., etc.

II. Now, how did Life come from non-living elements? That is the question.

"Men of Science frankly admit their inability," says Tyndall, "to point to any satisfactory experimental proof that life can be developed save from antecedent life."

Darwin himself says: "I have nothing to do with the origin of Life. Science throws no light on it. Our ignorance of it is as profound as is our ignorance of the origin of Matter. Of the causes which led to the origination of living matter—it may be said, we know

Listen to the
"Advance
Thinkers" ex-
plaining the
origin of Life.

All admit
there was a
time at which
Life was not
on the earth.
It was too
hot.

We do not
know how
Life came
from in-
organic
matter.

absolutely nothing. Science has no means to form an opinion on it. We can only make conjectures, without any scientific value."

Now listen to the conjectures, and you will most undoubtedly agree with him that they have NO SCIENTIFIC VALUE.

ABSURD THEORIES OF THE MATERIALISTS CONCERNING THE ORIGIN OF LIFE.

(1) The Origin
of Life is a
Mystery.

First, then, they say that the Origin of Life is an insoluble mystery, and that they know nothing about it. This we can see from the last extracts that I quoted.

SECOND THEORY OF LIFE. ALL MATTER IS ALIVE— EVEN A STONE.

(2) All matter
is alive—even
a stone.

Secondly, they say, with Häckel, that "all matter is alive"—even a stone.

"If there is any truth in the received (?) doctrine of Physics," says Huxley, at the Medical Congress, 1891, "the contrast between living and inert matter does not exist." So much the worse for the received (?) doctrine.

Tyndall says: "The tendency of modern Science (?) is to break down the wall of partition between organic and inorganic substances." "The evidences as to Consciousness in the vegetable world would depend wholly upon our capacity to observe them. I can IMAGINE the mineral world responsive to proper irritants (that is, endowed with sensation)."

"A piece of granite is conscious!"

Is the man sane who can write like this? If you scratch a granite boulder it is really "conscious," but you lack the "capacity to observe the fact." And for this you have the authority of the philosophy of the present day. So much the worse for present-day philosophy. But it is the mere idle boasting and self-sufficiency of some quasi-philosophers who dub themselves the philosophers. It is not the opinion of Kelvin, Faraday, etc., etc.

Tyndall goes on to challenge contradiction of this precious philosophy.

He writes: "No man can say that the feelings of the animal are not represented by a drowsier consciousness in the vegetable." So no man can say that there is not a market garden at the other side of the moon. The reasoning is just as good in one case as in the other. And we have as much reason for believing in the lunar garden as for believing in a "drowsy" cabbage or "responsive" milestone.

No man can say there is not a garden on the far side of the Moon.

THE THIRD THEORY OF THE ORIGIN OF LIFE. IT CAME BY SPONTANEOUS GENERATION.

The third theory put forth for the Origin of Life is that it came by Spontaneous Generation. Of course "Spontaneous Generation," as we saw above, is "utterly discredited" by all, and there is not a shred of evidence for it, but it is good enough to do away with the idea of a Creator, and that is sufficient.

(3) The Origin of Life is due to Spontaneous Generation.

FOURTH THEORY OF LIFE. LIFE CAME BY CHANCE.

(4) *Chance is Origin of Life.*

Others say that Life originated by Chance." "Biologists," says Herbert Spencer, "do not deny that when the temperature of the earth was much higher, and other conditions different, inorganic matter gave Origin to organic matter."

Wiesmann says: "Even supposing Spontaneous Generation, how can we conceive that inorganic matter could form living protoplasm, that wonderful substance which grows and multiplies?"

Huxley would expect to see life coming from non-living matter.

Huxley says: "Were it given to me to look beyond the abyss of geological time I should expect to be a witness of the evolution of living protoplasm from non-living matter." Only expect! Is that all? And why would you expect it? For no reason whatsoever.

Tyndall affirms, but only affirms, that "if a planet were carved from the Sun, set spinning like our earth," etc., one of the consequences of refrigeration "would be the development of organic forms." Why? No reason is forthcoming.

The elements of Life were in the molten earth.

Again, he states as "the conclusion of Science that the molten earth contained within it elements of Life." (I thought Life could not exist at that temperature). But let that pass. "And these elements of Life grouped themselves into their present form as the planet cooled." "Who," he demands, "will set limits to the possible play of molecules in a cooling plant?"

A cooling plant.

Who indeed! Or to the "possible play" of the scientific imagination? Surely Virchow's energetic protest at Munich was not uncalled for.

THE MATERIALISTS REFUTED BY THEMSELVES.

FIFTH THEORY OF LIFE. CRYSTALLIZATION IS THE CAUSE OF LIFE.

Some say that "living matter originated by a sort of Crystallization." (See Tyndall, etc.) Of this, Dr. Beale says: "The idea of a particle of muscle or nerve tissue being produced by a process akin to crystallization, appears ridiculous to any one who has studied the subject."

Quatrefages says : "It is inexplicable to me that some men, whose merits I otherwise acknowledge, should have compared crystals to the simplest living forms. These forms are the antipodes of the crystal from every point of view."

SIXTH THEORY OF LIFE. LIFE CAME FROM BATHYBIUS.

"Life originated from Bathybius." So said Huxley in 1868. This supplies a crowning instance of the folly of the Advanced Thinkers.

Bathybius was the name given to an ooze found in deep-sea dredgings. Huxley rushed to the conclusion that it was the great storehouse of protoplasm, and was the solution of the great life-puzzle. He announced it as such. In 1875 he had to say: "I fear Bathybius is little more than sulphate of lime." etc. The whole scientific world exploded at this "sea-mare's nest."

Strauss had said in the interim: "By Bathybius the chasm between living and dead matter is bridged over."

"With Bathybius," said Virchow, "disappeared our

(5) Crystallization is the Origin of Life.

(6) Life originated from Bathybius.

greatest hope of a demonstration of the origin of life from matter."

Häckel had called Bathybius "the main support of the theory of evolution." Now, the main support was gone! What, then, was to happen to the building?

SEVENTH THEORY OF LIFE. LIFE CAME FROM A COLORADO BEETLE.

(7) Life came from a Colorado Beetle which reached this Earth on a Meteoric Stone.

But we have not yet reached the last. At the British Association—that great gathering of all the Scientists of the world—in 1886, a brilliant member of the body proposed a novel theory for the origin of Life. He maintained that Life might have been introduced into this earth by means of a Beetle, shot off from some other planet or place, and conveyed hither on a Meteoric Stone. This, of course, would in no way account for the origin of Life, for the question still remains—where did the Life come from that was in the Beetle in that other planet? And it was declared by some competent members of the Society that this explanation was not "unscientific"! So much the worse for scientific explanations. This gives one a lower idea of them.

EIGHTH THEORY OF LIFE. IT IS PROBABLE WE MAY GET LIFE FROM NON-LIVING MATTER.

"It is hardly fair," says Father Gaynor, from whom I have borrowed all this almost word for word, "to exclude Häckel's appeal to the possibilities of the future—what may be called the prophetic view! It is a lovely specimen of the Materialists' method of argument."

"There is every probability," says Haeckel, "that sooner or later we shall succeed in producing 'protoplasm' artificially. (Scientists say there is no probability of it. But let that pass.) We may therefore ASSUME that in nature also there may be formed from inorganic substances protoplasm capable of life. If this exists, it only needs to individualise itself as a crystal, and we have the moneron."

The present having utterly failed him, and the past proving unmanageable, Haeckel tries the future. To escape miracle he has recourse to prophecy!

"What a picture of utter demoralization these various speculations about the origin of Life afford."*

"Driven from the present by Pasteur, the 'Advanced Philosophers' scatter in all directions. Huxley flies to the further side of the 'abyss of Geological Time,' where at a safe distance he would 'expect to be a witness of the evolution of living protoplasm from non-living matter.'"

Tyndall selects "a cooling planet" as his refuge, and he calls for the man that will presume to set limits to its powers.

Haeckel "individualizing himself from the slime of Bathybius, makes for the open country of the future—the region of **unknown** possibilities. In which romantic situations we may leave our philosophers."—(Page 108).

WHAT DOES ALL THIS TEACH US BUT THE UTTERLY HELPLESS AND HOPELESS PLIGHT OF KNOWLEDGE WITHOUT GOD!

* See Father Gaynor—*New Materialism*, p. 109.

When we treat of Life we treat of a thing we are familiar with. Life had a beginning, even our "philosophers" must admit that. THEY WILL NOT ADMIT THE ONLY FACTOR CAPABLE OF SOLVING THE PROBLEM, viz., THE EXISTENCE OF GOD. HENCE ALL THEIR DIFFICULTIES, THEIR VERBAL WRIGGLINGS, THEIR FANTASTIC FICTIONS. HENCE THE "LOGICAL NECESSITY" OF AN "UTTERLY DISCREDITED" AND "ABSOLUTELY INCONCEIVABLE" SPONTANEOUS GENERATION. HENCE THE RECKLESS RE COURSE TO "FIERY CLOUDS" AND "COOLING PLANETS" AS PRIMORDIAL INCUBATORS OF LIVING GERMS — HENCE "DOUBLE-FACED" MATTER, "SENSITIVE" STONES, AND "CONSCIOUS" VEGETABLES, AND ALL LEAVING THEIR DEVISERS, AS TYNDALL CONFESSES, "WITHOUT AN APPROACH TO A SOLUTION OF THE MIGHTY QUESTION OF THE ORIGIN OF LIFE."—(Pages 109-112.)

"Science led our philosophers unerringly to the solution of all puzzles—the Great First Cause God, but their eyes were blinded, that seeing they might not see."

THE GREATEST SCIENTIFIC MEN INSIST ON THE EXISTENCE OF A GOD.

Scientific men, as eminent as our philosophers, have read these facts differently. In them they see the action of a God.

"In the commencement of life," says Sir G. Stokes, Stokes.
"we have evidence of a CAUSE which lies altogether outside the Ken of Science."

"It is certain," says the Duke of Argyll, "that when Life began some new process was employed. All our desperate attempts to get rid of the idea of CREATION are self-condemned as futile."

Duke of Argyll.

Professors Stewart and Tait say: "We believe that logic drives us to admit two events, which are as incomprehensible as any miracle—these are the introduction of Matter and of Living Things. We are led by scientific analogy to regard the cause of these astounding events as an INTELLIGENT CAUSE."

Stewart and Tait.

Dr. A. R. Wallace, Darwin's great rival, says: "There are at least three stages in the development of the organic world when some new cause must necessarily have come into action. The first is the change from inorganic to organic, or when protoplasm first appeared. This is often imputed to a mere increase of complexity in chemical compounds. But this could never produce living protoplasm with power of growth and reproduction. There is in this something quite beyond chemical changes. Here we have indications of a new power at work."

Wallace.

"THESE THREE DISTINCT STAGES OF PROGRESS FROM THE INORGANIC WORLD OF MATTER AND MOTION UP TO MAN POINT CLEARLY TO AN UNSEEN UNIVERSE — A WORLD OF SPIRIT TO WHICH THE WORLD OF MATTER IS ALTOGETHER SUBORDINATE."

Thirty years
after Darwin.

We must remember that this is the mature opinion of one of the greatest Scientists, published thirty years after the Origin of Species, and in the full light of all the discoveries made in that period.

Dawson.

"**No system** of the Universe," says Sir Joseph Dawson, "can dispense with a **FIRST CAUSE** eternal and self-existent, and this First Cause **must necessarily** be the living GOD."

Lyell.

Sir Charles Lyell says: "In whatever direction we pursue our researches we **discover everywhere clear proofs of a CREATIVE INTELLIGENCE, AND OF ITS FORESIGHT, WISDOM AND POWER.**"

Agassiz.

The celebrated Agassiz points to certain phenomena as exhibiting all the **wealth** and intricacy of the highest mental manifestations and none of the simplicity of purely mechanical laws.—(*New Materialism*, p. 22.)

NOTE.—Any one that desires a thoroughly scientific treatment of the subject of Life and Protoplasm, according to the latest scientific authorities, should read Father Gaynor's admirable little book on the *New Materialism*, pp. 49-120.

Read Card. Manning's essay on French Infidelity.—(*Miscel.*, vol. i., p. 197.)

Père Gratry says: "There is now in Europe a society of men, who, if not unmasked, will lead us back to barbarism."

APPENDICES.

APPENDIX TO SECTION I.

PAGES 47-51.

EXTRACT FROM BOSSUET SHOWING THAT THE APOSTLES WERE NOT DECEIVED—NEITHER DID THEY INVENT THE CHARACTER OF OUR LORD.

It is necessary [as Bossuet says], “that the most firm belief that ever existed on earth, and that was concerned with a matter altogether inconceivable and surrounded with the greatest difficulties, that was in the case of the most incredulous and timid men, it is necessary, I say, that such a belief should have some apparent cause. Deception cannot go so far, surprise does not last so long, folly is not so nicely adjusted.

For if we push to its legitimate conclusion the reasoning of infidels, what idea have they formed of the holy Apostles. What? Is it that they invented a beautiful fable, and that they wished to publish it to the world? But surely they would have invented something more likely. Is it that they were fools and madmen, who did not understand what they said? But their lives, their writings, their laws, and the perfect discipline which they established, and their success itself prove the contrary.

Belief in such an extraordinary person as our Lord must have a cause.

Did the Apostles invent a fable? It should be more likely.

It is an unheard of thing that imposture invents so badly, or that folly executes so harmoniously. Neither does the project point to impostors, nor does

The project
points not to
impostors, nor
the success to
fools.

What could
they expect?

If the
Apostles from
their wretched
state could
foresee tri-
umph, they
must be from
God.

the **success** speak of **fools**. They declare:—"We have seen, we have heard, we have touched with our hands, and that frequently and for a long time, and many of us together, this Christ after He had risen from the dead." **IF THEY SPEAK THE TRUTH, WHAT FURTHER DO WE REQUIRE? IF THEY ARE INVENTING; WHAT DO THEY EXPECT?** What advantage, what recompense, what price do they expect for all their labours? If they expect anything it must be either in this life or after their death. What can they look forward to in this life? Neither the hatred, nor the **power**, nor the **number** of their **enemies**, nor their own **weakness could permit them to dream of success**. Their only hope then lies in the life to come—and there they must expect either happiness from God or glory and immortality from men. If they expect happiness from the God of truth, then it is evident they did not wish to deceive men. **If the world wishes to say that the desire of being renowned in the world's history stirred these ignorant men even whilst they were in their fishermen's boats, then I will only say that: "If a Peter, if an Andrew, if a John has been able to foresee from such a distance in the midst of so many insults and persecutions, the triumph of Christianity and the glory which we now accord to them, then I can desire no stronger proof for any reasonable man that these men were sent by God**, since the spirit of God and the invincible force of truth caused them to see, even in the extremity of the opposition which they encountered, the assured victory of the good cause."—(Panegyric of St. Andrew.)

APPENDIX TO SECTION III.

ON THE DIFFICULTIES OF THE CHRISTIAN RELIGION.

DIFFICULTIES MET WITH BY THE APOSTLES IN THE CONVERSION OF THE WORLD.

DR. MURRAY "ON PENTECOST" (PAGE 405, ETC.) :—

What were the means by which the Christian Religion triumphed over all obstacles?

To the eye of human wisdom nothing could appear more hopeless than the prospects of christianity on that day when the Apostles issued from their concealment in an upper room in Jerusalem to convert the world to the Religion of their Crucified Master. When we consider on the one hand the prodigious obstacles that opposed them, and on the other the total absence of every human means that could give them the remotest chance of surmounting them, it were folly not to admit that their success was due to God alone.

In order to form some notion of these obstacles, let us take a rapid view of the state of the world at that time. Of course in Judea it is only natural to expect that every opposition which the most furious fanaticism could devise would be given, as there its infatuated people had but quite lately crucified our Lord as a malefactor. Everywhere else, except within the narrow boundaries of Judea, which was but a speck upon the globe, the worship of the

A most hopeless task.

No idea of God or morality in the World.

true God had almost vanished. The traditions regarding the creation of man, his glorious destiny and miserable fall, were almost quite forgotten. The notion of One Supreme, Eternal and All-perfect Being, was frightfully absurd, and reason, left to its own guidance, afforded an afflicting proof of the utter absurdity into which it can run, and of the readiness with which it can be seduced by its passions into the most degrading errors. God was utterly disowned—a senseless log or a vile reptile was put in His place, and sacrificed to. These degrading superstitions were handed down from generation to generation ; they were instilled into the minds of the young by education ; they were sustained by all human passions—which were worshipped. They were upheld by the strong arm of the law.

Paganism so rooted.

This is the religion so universal, so consecrated by antiquity, so interwoven with every passion of the heart, with every private interest and with national glory, this is the religion supported by all the aids of philosophy, literature, and eloquence ; zealously protected by all the potentates of the earth, this is the religion which was to be beaten down, and a new one contradictory of it to be put in its place.

Means employed.
Not the learned and powerful but the Son of a carpenter.

What are the means employed for this end ? Is the Founder of this new Religion some mighty Conqueror who fascinates mankind by the glory of His achievements. No ; He is the son of an humble tradesman, so poor as not to have whereon to lay His head. He never rises above this poverty, and He finishes His short career on a Cross. Does He at least captivate the world by the

sublimity of His doctrine, the splendour of His miracles, and the sanctity of His life? No. His life is passed in obscurity except for three years. His preaching is confined to the narrow limits of Judea. He is not known beyond it. Does He then hold out hopes of wealth and honour and fame? Far from it. He only promises persecutions, insults, and the most cruel torments. Does He seek for His Apostles and co-operators among the rich and eloquent, the learned or the powerful, whose name and station might attract followers? No; all these human means human reason might suggest, but Jesus despises them all. He chooses for His Apostles twelve poor illiterate fishermen, men from the lowest walks in life and of the most limited capacity; men, who after listening to His discourses for three years, could hardly comprehend His plainest instructions; men without authority or wealth or influence. And what is the result? Wonderful to relate, these despised fishermen, leaving their nets, go forth, not to hamlets or villages, among persons as unlettered as themselves, but to the very depositaries of human science, to Rome and Athens, to Alexandria and Antioch, to contend with accomplished orators, to baffle the resources of cultured genius, and force the pride of human reason to submit. They triumph over every obstacle; they change the face of the earth. How are we to account for this? The right hand of the Most High is here.

Had God employed for the work great kings and conquerors and philosophers, some might consider this mighty revolution as due to power and learning and talent and station. But when we see all accomplished

The Apostles
weak and
illiterate.

What was the
result?

Who were to
be converted?
The great and
learned.

Had God em-
ployed the
learned and
powerful!

by the weakest instruments, we are forced to exclaim,
“The finger of God is here.”

As God of old caused the fall of Jericho, not by armies and battering-rams and assault, but without the touch of human hand caused the lofty walls and bastions to fall, so when He wished to stamp upon His Church the indisputable evidence of its Divine origin, the instruments which He chose for this end were such as no power but His own could render efficacious, in order that the public and incontestable fact of its splendid triumph by such means, and under such circumstances, should throw around it a Divine and enduring glory that would mark it out to all succeeding ages as the offspring of Heaven.

Persecutions
were vain.

Wonderful
spread of the
Christian
Religion.

In vain did all the powers of earth conspire for its destruction. “The Senate, the people, the emperors,” said Origen, “have decreed that no Christian shall be allowed to live.” Exterminating edicts follow one another in quick succession. Death is not enough unless preceded by the most cruel torments. The earth was deluged with Christian blood. Pastors and people fell; “and yet,” says Tertullian, “we multiply under the scythe. The blood of martyrs is the seed of Christians. Instead of being diminished, we fill your armies, we throng your Bar, we crowd every department of society. We leave to your exclusive occupation only the temples of your idols.” Thus does this hated and proscribed religion, notwithstanding all the opposition of men, extend until, after three centuries of ruthless persecution, it is seated in peace, triumphant and honoured,

on the thrones of the rulers of the earth. So true is it that no power can withstand the Almighty.

EXTRACT FROM LORD MACAULAY ON THE CATHOLIC CHURCH.

THERE IS NOT AND THERE NEVER WAS ON EARTH A WORK SO WELL DESERVING OF EXAMINATION AS THE ROMAN CATHOLIC

CHURCH. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopardal tigers bounded in the Flavian Amphitheatre. The proudest royal houses are but of yesterday when compared with the line of the Supreme Pontiffs. That line carries us back in an unbroken series from the Pope that crowned Napoleon in the nineteenth century to the Pope that crowned Pepin in the eighth. And far beyond the reign of Pepin the august dynasty extends till it is lost in the twilight of fable. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy, and the republic of Venice is gone and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigour. The Catholic Church is still sending forth to the farthest end of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she

There never
was a work
like the Cath-
olic Church.

She began
before any of
the Great
Kingdoms.

They are
gone. She
remains in
great vigour.

has lost in the Old. The members of her communion are certainly not less than a hundred and fifty millions. And it will be difficult to prove that all other Christian sects united amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments which now exist in the world, and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon set foot in Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's.

*She will see
the end of all*

*Four great
revolts
against the
Church.*

*She has sur-
vived such
assaults we
canot con-
ceive her to
perish.*

Four times since the authority of the Church of Rome was established in Western Christendom has the human intellect risen up against her yoke. Twice she came forth from the conflict bearing the marks of cruel wounds, but with the principle of life still strong within her. WHEN WE REFLECT ON THE TREMENDOUS ASSAULTS SHE HAS SURVIVED WE FIND IT DIFFICULT TO CONCEIVE IN WHAT WAY SHE IS TO PERISH. It is impossible to deny that the polity of the Church of Rome is the very master-piece of human wisdom. NOTHING BUT SUCH A POLITY COULD, AGAINST SUCH ASSAULTS, HAVE BORNE UP SUCH DOCTRINES.

The doctrines of Voltaire were inherited and exaggerated by his successors. At length the Revolution came. Down went the old Church of France with all its pomp and wealth. Some of her priests, more faithful to their principles than the others, were butchered by scores without a trial, drowned, shot, hung on lamp-posts. Thousands fled from the country to take shelter under the shadow of hostile altars. The churches were closed; the bells were silent; the shrines were plundered, the silver crucifixes were melted down. Buffoons, dressed in copes and surplices, came dancing the *carmagnole* even to the bar of the Convention. The bust of Marat was substituted for the statues of the martyrs of Christianity. A prostitute, seated on a chair of state in the church of Notre Dame, received the adoration of thousands. To show reverence for religion was to incur the suspicion of disaffection. It was not without imminent danger that the priest baptized the infant, joined the hands of lovers, or listened to the confession of the dying.

Horrors of
the French
Revolution.

Nor were the calamities of the Church confined to France. The revolutionary spirit, attacked by all Europe, beat all Europe back. Spain was now the obsequious vassal of the infidels. Italy was subjugated by them. The shrine of Loreto was stripped of the treasures piled up by the devotion of six hundred years. The convents of Rome were pillaged. The tricoloured flag floated on the top of the Castle of St. Angelo. The successor of St. Peter was carried away captive by the unbelievers. He died a prisoner in their hands, and even the honours of sepulture were long withheld from his remains.

All Europe
was under the
infidels.

Apparently
the end of the
Church had
come.

It is not strange that in the year 1799 even sagacious observers should have thought that at length the hour of the Church of Rome was come. An infidel power ascendant, the Pope dying in captivity, the most illustrious prelates of France living in a foreign country on Protestant alms, the noblest edifices which the munificence of former ages had consecrated to the worship of God turned into temples of victory, or into banqueting-houses for political societies ; such signs might well be supposed to indicate the approaching end of that long domination.

But not yet.

The Milk-
white hind
was fated not
to die.

BUT THE END WAS NOT YET. AGAIN DOOMED TO DEATH THE MILK-WHITE HIND WAS FATED NOT TO DIE. Even before the funeral rites had been performed over the ashes of Pius the Sixth a great reaction had commenced, which, after the lapse of more than forty years, appears to be still in progress. Anarchy had had its day. A new order of things arose out of the confusion ; new dynasties, new laws, new titles, AND AMIDST THEM EMERGED THE ANCIENT RELIGION. The Arabs have a fable that the Great Pyramid was built by antediluvian kings, and alone of all the works of men bore the weight of the Flood. Such as this was the fate of the Papacy. It had been buried under the great inundation, but its deep foundations had remained unshaken, and when the waters abated IT APPEARED ALONE AMIDST THE RUINS OF A WORLD WHICH HAD PASSED AWAY. The Republic of Holland was gone, and the Empire of Germany, and the Great Council of Venice, and the old Helvetian League, and the house of Bourbons,

and the parliaments and aristocracy of France. Europe was full of new creations—a French Empire, a Kingdom of Italy, a Confederation of the Rhine. The distribution of property, the composition and spirit of society, had through great part of Catholic Europe undergone a complete change. But the UNCHANGEABLE CHURCH WAS THERE STILL.

After the great deluge the unchangeable Church was there still.

No person can doubt that the power of the Catholic Church over the hearts and minds of men is now greater than it was when the “Encyclopedia” and “Philosophical Dictionary” appeared. **It is surely remarkable that many minds** in their return from Infidelity to Christianity **should not have stopped** at Protestantism, **but they did not.** In the last century, when a Catholic renounced his belief in the Real Presence, it was a thousand to one that he renounced his belief in the Gospels too—with faith in the Gospel came back belief in the Real Presence. It is a most remarkable fact that **no nation which did not become Protestant before the end of the sixteenth century ever became such.**

The power of the Church now is greater than ever.

It is remarkable that in returning to Christianity from Infidelity no one became a Protestant.

EXTRACT FROM CARDINAL NEWMAN ON THE VITALITY OF THE CATHOLIC CHURCH.

For the better part of two centuries Jansenism has troubled the greater part of Catholic Europe, has had great successes, and has expected greater still: yet some how or other such is the fact, as a looker-on would be obliged to say, whatever be the internal reasons for it of which he would not be a judge, **at the end of the time**

Jansenism,
its triumph
and failure.

you look for it and it is gone. As fire among the stubble threatens great things, but is suddenly quenched in the very fulness of its blaze, so has it been with the heresy in question. One might have thought that an age like this would have been especially favourable for the development of some of its peculiarities, one never should be surprised, even now, if it developed them again. The heresy almost rose with Protestantism and kept pace with it: it extended and flourished in those Catholic countries on which Protestantism had made its greatest inroads, and it grew by the side of Protestantism, when now suddenly we find it dead in France, and it is receiving its death-blow in Austria, in the very generation, at the very hour when Protestantism at length is getting possession of the far-famed communion of Laud and Hammond.

All France seemed corrupted by the heresy.

What wonderful advocates it had.

It infected so many congregations and Bishops.

There was a time when nearly all that was most gifted, learned and earnest in France seemed corrupted by the heresy which, though condemned again and again by the Holy See, discovered new subterfuges, and gained to itself fresh patrons and protectors to shelter it from the Apostolic ban. What circle of names can be produced, comparable in their times for the combination of ability and virtue, of depth of thought, of controversial dexterity, of poetical talent, of extensive learning and of religious reputation, with those of Launoy, Pascal, Nicole, Arnold, Racine, Tillemont, Quesnel and their co-religionists, admirable in every point, but in their deficiency in the primary grace of a creature—humility. What shall we say to the prospects of a school of opinion which was influencing so many of the most distinguished

Congregations of the day ; and which, though nobly withheld by the Society of Jesus and the Sulpicians, yet, at length, found an entrance among the learned Benedictines of St. Maurs, and had already sapped the faith of various members of another body as erudite and as gifted as they. For fifteen years a Cardinal Archbishop of Paris was its protector and leader, and this at a distance of sixty years after its formal condemnation. First, the book itself of Its evasion. Jansenius had been condemned ; and then, in consequence of an evasion, the sense of the book ; and then a controversy arose whether the Church could decide such a matter of fact as that a book **had** a particular sense. And then the further question came into discussion, whether the sense of the book was to be condemned with the mere intention of an external obedience, or with an internal assent. Eleven bishops of France interposed with the Pope to prevent the condemnation ; there were four who required nothing more of their clergy than a respectful silence on the subject in controversy ; and nineteen wrote to the Pope in favour of these four. Before these difficulties had been settled a fresh preacher of the same doctrines appeared in the person of Quesnel, and on the Pope's condemning his opinions in the famous Bull **Unigenitus**, six bishops refused to publish it, and fourteen formally opposed it, and then sixteen suspended the effects of it. Three universities took part with them, and the parliaments of various towns banished their archbishops, bishops, or priests, and confiscated their goods, either for taking part against the Jansenists, or for refusing them the Sacraments. Quesnel.

As time went on the evil spread wider, and grew more

intense, instead of being relieved. In the middle of last century, a hundred years after the condemnation of the heresy at Rome, it was embodied in the person of a far more efficacious disputant than Jansenius or Quesnel.

The Emperor Joseph
defends it.

He tyrannizes
over the
Church in a
frightful
manner.

The Emperor Joseph developed the apparently harmless theories of a theological school in the practical form of Erastianism. He prohibited the reception of the famous Bull Ugenitus in his dominions, subjected all bulls, rescripts, and briefs from Rome to an imperial supervision, forbade all religious Orders to obey foreign superiors, "suppressed confraternities, abolished processions, retrenched festivals, prescribed the order of offices, regulated the ceremonies, the number of Masses, the manner of giving benediction, nay, the number of wax lights." He seized the revenues of the bishops, destroyed their sees, and even for a time forbade them to confer orders. He permitted divorce in certain cases and removed images from the churches. The New Reformation reached as far as Belgium on the one hand and down to Naples on the other. The whole of the empire and its alliances were apparently on the point of disowning their dependence on the Apostolic See. The worship of the saints, auricular confession, indulgences, and other Catholic doctrines were openly written against or disputed by bishops and professors. The Archduke of Tuscany, imitating the Emperor, sent catechisms to the bishops, and instructed them by his circulars or charges, while a Neapolitan prelate, instead of his ordinary title of "Bishop by the grace of the Holy Apostolic See," styled himself "Bishop by the grace of the King." Who would not have thought that Henry of England had risen from his

One would
think Henry
VIII. had
risen and was
everywhere.

place and was at once at Vienna, Belgium, Tuscany, and Naples? The reforming views had spread into Portugal, and to complete the crisis, the great antagonist of Protestantism, which was born with it in one day, and had ever since been the best champion of the Holy See—the Society of Jesus itself—by the inscrutable fiat of Providence, was in that hour of need, to avoid worse evils, by that very See suppressed. Surely the Holy Roman Church is at length in the agonies of dissolution. The Catholic powers, Germany, France, Portugal, and Naples, all have turned against her. Who is to defend her? The mystery of Protestantism is unravelled, the day of Luther is come, the Catholics send up a cry and their enemies a shout of joy.

The Jesuits
were
suppressed.

“Noli aemulari.” Is it not written in the book of truth that the ungodly shall spread abroad like a green bay-tree, and then shall wither? that the adversary reaches out his hand towards his prey, in order that he may be the more emphatically smitten? “Yet a little while and the wicked shall not be: I passed by, and lo! he was not; I sought him, and his place was not found. Better is a little to the just than great riches to the wicked, for the arms of the wicked shall be broken, but the Lord strengtheneth the just.” So was it with the great Arian heresy, which the civil power would fain have forced upon the Church; but it fell to pieces, and the Church remained One. So was it with Nestorius, with Eutyches, with the Image-breakers, with Manichees, with Lollards, with Protestants, into whom the **State would put life,** but who, **one and all, refuse to live.** So is it with the communion of Cranmer and Parker, which is kept

The triumph
of Protestant-
ism is at
hand.

tay awhile.

together only by the heavy hand of the State, and cannot aspire to be free without ceasing to be one. **One power alone on earth has the gift and the destiny of ever being one. It has been so of old time, surely so will it be now.** Man's necessity is God's opportunity. "Noli aemulari." Be not jealous of the evildoers.

The Revolution comes on. Now shall we see what is from God.

It is towards the close of the century. What shall be ere that close arrive? . . . Suddenly there is heard a rushing noise, borne north and south upon the wings of the wind. Is it a deluge to sweep over the earth, and to bear up the ark of God upon its bosom? Or is it the fire which is ravaging to and fro, to try every man's work what it is? and to distinguish and discriminate between what is of earth and what is of heaven? Now shall we see what can live and what must die; now shall we have the proof of Jansenism; now shall we see whether the **Catholic Church has that eternal individuality which is of the essence of life**, or whether it is an external thing, a birth of the four elements, a being of chance and circumstances, made up of parts, but with no integrity, or immaterial principle informing it. The breath of the Lord hath gone forth far and wide upon the face of the earth; the very foundations of society are melting in the fiery flood which it has kindled; and we shall see whether the Three Children will be able to walk in the midst of the furnace, and will come forth with their hair unsinged, their garments whole, and their skin untainted by the smell of fire.

So closed the last century upon the wondering world; and for years it wondered on; wondered what should be

the issue of the awful portent which it witnessed, and what new state of things was to rise out of the old. The Church disappeared before its eyes as by a yawning earthquake, and men said it was a fulfilment of the prophecies, and they sang a hymn and went to their long sleep content, and with a "Nunc Dimittis" in their mouths, for now at length had an old superstition been wiped off from the earth, and the Pope had gone his way. And other powers, kings, and the like disappeared too, and nothing was to be seen.

The Church disappears as by an earthquake.

Fifty years have passed away from the time of these wonders, and we, my brethren, behold in our degree the issue of what our fathers could but imagine. **Great changes surely have been wrought, but not those they anticipated.** The German Emperor has ceased to be ; he persecuted the Church, and he has lost his place of pre-eminence. The Gallican Church, too, with its much-prized liberties and its fostered heresy, was also swept away, and its time-honoured establishment dissolved.

Complete triumph of the Church.

Jansenism is no more. The Church lives, the Apostolic See rules. That See has greater acknowledged power in Christendom than ever before, and that Church has a wider liberty than she has had since the days of the Apostles. The faith is extending in the great Anglo-Saxon race, its recent enemy, the lord of the world, with a steadiness and energy which that proud people fears but cannot resist. Out of the ashes of the ancient Church of France has sprung a new hierarchy, worthy of the name and the history of that great nation ; as fervent as their St. Bernard, as tender as their St. Francis, as enterprising as their St. Louis, as loyal to the Holy See as

The Emperor is gone and Jansenism.

The Church as never before.

their Charlemagne. The Empire has rescinded the impious regulations of the Emperor Joseph, and has commenced the emancipation of the Church. The idea and genius of Catholicism has triumphed within its own pale with a power and a completeness which the world has never seen before. Never was the whole body of the faithful so united to each other and to their head. Never was there a time when there was less of error, heresy and schismatical perverseness among them. Of course, the time will never be in this world when trials and persecutions shall be at an end ; and, doubtless, such are to come, even though they be below the horizon. But we may be thankful and joyful for what is [already granted us ; and nothing which is to be] can destroy the mercies that have been.

“ So let all Thy enemies perish, O Lord, but let them that love Thee shine as the sun shineth in his rising ! ”

THE GREATEST MIRACLE EVER WROUGHT WAS THE CONVERSION OF THE WORLD.

Bourdaloue, in his sermon on “The Coming Down of the Holy Ghost” (page 64), says :—“The Holy Ghost not only makes the Apostles speak as becomes Apostles, but, by the Greatest Miracle ever wrought, makes them undertake and execute things so far above human ability that it cannot be denied, but it is the finger of God that acts. Hearken to this. These are poor fishermen, destitute of talents, credit, and reputation; men looked upon as the ‘ off-scouring of the

The Apostles
had no learn-
ing, talents,
or influence.

world,' but who possessed by this Spirit purpose to change and reform the world. 'What have they in order to carry their designs into execution? What treasures are they possessed of? By what council are they influenced?' 'What arms have they?' No other, O my God, than the virtue of your Spirit, by which they surmount every obstacle. This they do, beloved, neither by the evidence of the mysteries they declare, as such mysteries are incomprehensible; nor by indulgence and abatement of rigour in the doctrine they preach, as such doctrine wars against the senses; nor by the charms and artifices of a studied eloquence, as their humble profession had been their whole study. Nevertheless all submits to them, or rather yields to the law they promulgate, learned and unlearned, the most refined people and the most barbarous nations, kings and subjects, the great and the vnlgar. This law, extended by their ministry beyond the seas, penetrates into places the most inaccessible, is established in provinces, in kingdoms, in empires. Never did even the renowned conquerors, of whom profane history boasts so much, with all their power, preparations and armies, push their conquests, I do not say further, but even as far."

(Page 64.)

Nevertheless
all submits to
them.

"The Apostles had many persecutions and contradictions to undergo, but by a **most extraordinary** exertion of the power of the Holy Ghost they are proof against all that. They despise torments and death; they hug their chains; they rejoice in their crosses; their delight is to suffer and die for Christ Jesus. Here let us stop; a detail of particulars were an endless undertaking."—(Page 64.)

They suffered
the greatest
persecution—
torments and
death.

(Page 67.) “Was it not this word, which preached by twelve poor fishermen, was heard with admiration all over the universe, which, without art or the aid of human eloquence, persuaded philosophers, embarrassed libertines, convinced atheists? In a word, which, by the mere dint of truth, begot thousands and thousands of Christians to Jesus Christ ? ”

THE CONVERSION [OF THE WORLD THE GREATEST MIRACLE. (BOURDALOUÉ.)

The Conversion of the World is the greatest Miracle.

(Page 100.) “I maintain that Jesus Christ, in the establishment of His religion, hath shown us a more authentic and convincing miracle than the conversion of the Ninevites, and that miracle is the conversion of the world and the propagation of the Gospel.”—(Sermon on the Christian Religion.)

We must thoroughly comprehend this mighty miracle of the conversion of the world. We are to examine not what Jesus is, but what He did. He did what we can never comprehend. Jesus the Son of Mary, and the reputed Son of Joseph, whom the Jews consider as the son of a carpenter, undertakes to make a change throughout the universe, and to substitute for idolatry, superstition, and [error the pure worship of God. A design worthy of Him, a vast, an immense design.

Jesus the reputed Son of a carpenter converts the world.

He selects for this, poor illiterate men.

For this end, of whom did He make choice? Of twelve unpolished, ignorant, weak, unaccomplished disciples, but so filled with His spirit that in a day, in a moment, He endows them with all the necessary qualifications for this great work. In fact, these so unrefined,

so slow of heart to believe by the virtue of the Spirit which He sends them, are fired with zeal and replenished with faith. These fishermen, these weak men, who were looked upon as "the refuse of the world, the offscouring of all" (1 Cor. iv.) share among them the conquest of the world. Their only arms are patience, their only treasure poverty, their only counsel simplicity, and yet everything yields to them. They preach mysteries incredible to the human understanding, and they are believed.

They declare a gospel diametrically opposed to man's inclinations, and it is accepted. They declare it to the great, to the learned, to the wise of this world, and submission is paid to it. The great receive the law from the poor, the learned are convinced by the ignorant, the voluptuous and the sensual are instructed by these new preachers of the Cross, and undergo the burden of mortification and penance. Of all these is formed a body of Christians so holy, so pure, so distinguished for virtues of every kind, that paganism itself is unable to refrain from paying them a tribute of admiration.

What I have to add is still more surprising. For the Christian Faith is scarcely promulgated by the twelve Apostles and spreads its influence but it feels the iron rod of persecution from a thousand enemies. All the powers of the earth rise up against it. Diocletian, the mighty master of the world, makes a point of reducing it to nothing. But in spite of all his efforts the faith is established, unshaken and immovable. Thousands of martyrs stand forth and defend it by the effusion of their blood. People of all ranks value themselves on being victims to it. Innumerable virgins bear to it the same testimony,

Their only arms are patience, poverty, simplicity.

They preach a gospel opposed to man's inclinations.

All the powers of earth unite to persecute this religion.

It triumphs
everywhere.

and suffer in their tender and delicate bodies with joy the most cruel and excruciating torments. It spreads, it multiplies, not only in India, but to the extremity of the earth, where, in the days of St. Jerome, the name of Jesus was revered and adored, not only among barbarians, but among civilized nations ; at Rome, where the religion of a crucified God, in a short time, is the established religion ; in the palaces of emperors, in the most distinguished of all ages—in the very age of Augustus.

Even against
persecution or
rather by
means of
persecution.

Let us own that though the Christian Religion had met with all the necessary favour and support in the world, though it had commenced without storm, persecution or distress, yet, a thousand other indications demonstrate it evidently to be the work of God. But that it should be established in persecutions, or rather **by persecutions** ; that it should never have been more flourishing than when most violently attacked ; that the blood of its propagators should be the source of its fruitfulness ; that the greater its losses by fire and faggot the greater should be its acquisitions by the gospel ministry ; that the cruelty exercised against some proselyte should be a powerful attraction in the call of others ; that by the sufferings, death and resignation of its members this body of Christians should have so great, so speedy, so marvellous an increase is one of those prodigies at which human wisdom must acknowledge the narrowness of its own limits, and pay lowly homage to the power of the Deity. This is a wonderful—a subsisting fact, a fact that displays itself before our eyes, and to which we all bear witness.

**WE HAVE NO NEED TO ASK FOR A MIRACLE.
THE EXISTENCE OF THE CHURCH IS A PERPETUAL MIRACLE.**

I hold, beloved brethren, that after this we have no right to ask miracles of God, and that we outdo the Pharisees in incredulity if "we ask a sign." The reason is, because the conversion of the world is, beyond all doubt, a perpetual miracle.

First, it is a miracle which surpasses all other miracles.

Secondly, it verifies all other miracles.

The *existence* of the Church surpasses all other miracles.

Yes, Christians, the conversion of the world is a perpetual miracle, which infidelity will never be able to destroy. As St. Augustine says to the infidels of his time : " Since you are so opinionated as to refuse credit upon any authority to the other miracles, which for us are incontestable proofs of our faith, GRANT AT LEAST THAT IN YOUR OWN SYSTEM THERE IS ONE WHICH YOU MUST ADMIT, AND THAT IS THE CONVERSION OF THE WORLD TO THE RELIGION OF JESUS WITHOUT ANY MIRACLE. FOR THINGS WHICH ARE NOT AND COULD NEVER BE ARE THE MIRACLES OF MIRACLES."

The conversion of the world without a miracle would be the greatest miracle.

To what, therefore, can we attribute the conversion of the world if not to the infinite power of God? The honour of it cannot be ascribed to the strength and refinement of the human understanding, or to the bland insinuation and charms of eloquence. For although the Apostles had been as renowned for eloquence and learning as

Human eloquence incapable of converting people.

Plato could
not succeed.

they really were otherwise, it is well known what
human eloquence and learning are capable of: or
rather it is too well known how ineffectual both the one
and the other are when the reformation of manners is
the point in question. The example of Plato, who, with
all the credit and esteem which his philosophy had pro-
cured him in the world, could not prevail on one town or
village to live after his maxims, demonstratively shows
that St. Peter proceeded upon principles infinitely more
exalted when he brought kingdoms and provinces under
the obedience of the Gospel.

It was not the mildness of the law of Jesus Christ, nor
the relaxation of morals that occasioned the progress of
His religion ; for in this law, how reasonable soever, there
is nothing but what is humiliating for the mind and
mortifying for the body. It is easy to conceive how
paganism should spread in the world without miracles,
as it countenanced the indulgence of all the passions,
and authorised vices of every kind. But how is it con-
ceivable that a law which commands us to love our
enemies and hate ourselves should meet with so many
adherents. Caprice in this can have no share ; for
caprice, how blind soever it be, could never induce the
heart of man to forego revenge, to renounce pleasures,
and to crucify the flesh. The conclusion is evident:
that only a God as powerful as ours could so happily
conduct and crown with success so great an under-
taking.

APPENDIX TO SECTION IV.

DESCRIPTION OF THE FIRST GENERAL COUNCIL GIVEN IN SCRIPTURE.

The words of the Sacred Scripture describing the First General Council are exceedingly remarkable :—

“ Some taught that except you be circumcised you cannot be saved. And when Paul and Barnabas had no small contention with them, they determined that Paul and Barnabas and certain others of the other side should go up to the Apostles and priests to Jerusalem about this question. And when they were come to Jerusalem they were received by the Apostles and ancients. And the Apostles and ancients assembled to consider this matter. And when there had been much disputing Peter, rising up, said : Men, brethren, you know that in former days God had made choice among us that by my mouth the Gentiles should receive the word of the Gospel and believe . . . Therefore, why tempt you God to put a yoke upon the necks of the disciples, which neither our Fathers nor we have been able to bear ?

“ And all the multitude held their peace. . . .

“ And James answered, saying : Men, brethren, hear me. For which cause I judge that they who from among the Gentiles are converted to God are not to be disquieted. But that we write to them that they refrain themselves from the pollution of idols, &c.

First General Council as described in Scripture.

" Then it pleased the Apostles and ancients and the whole Church to choose men of their own company, and to send them to Antioch with Paul and Barnabas, namely, Judas and Silas, writing by their hands : The Apostles and ancients, brethren, to the brethren at Antioch, greeting. Forasmuch as we have heard that some going out from us have troubled you with words, subverting your souls, it hath seemed good to us assembled together to choose out men, and to send them unto you with our beloved Barnabas and Paul. We have, therefore, sent Judas and Silas. FOR IT HATH SEEMED GOOD TO THE HOLY GHOST AND TO US, to lay no further burden upon you than these necessary things. . . .

" Paul and Barnabas, &c., gathering together the multitude delivered the epistle which, when they read, they rejoiced for the consolation. . . .

" And they preached the word of the Lord. . . .

" And Paul went through Syria and Silesia confirming the Churches, commanding them to keep the precepts of the Apostles and the ancients."—(Acts xv.)

See on all this Oakeley, *The Church and the Bible*, p. 276.

4TH POINT.

JESUS CHOOSES TWELVE, AND GIVES THEM WONDERFUL POWERS.]

Wonderful Powers given to the Apostles.

Our Lord chooses twelve for His Apostles, and He said to them " Come ye after Me, and I will make you fishers of men."—(St. Matt. iv. 19.) " And having called His twelve disciples, He gave them power over unclean

spirits and to heal all manner of diseases."—(St. Matt. x. 1.) “And He commanded them, Go you to the lost sheep of the house of Israel, and preach, saying, ‘The Kingdom of Heaven is at hand.’ Heal the sick, raise the dead. Whosoever shall not receive you, nor hear your words, it shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment than for that city. I send you as sheep in the midst of wolves. They will scourge you. You shall be brought before governors and before kings for My sake for a testimony to them and to the Gentiles. But when they shall deliver you up, take no thought how or what to speak, for it shall be given to you what to speak. For it is not you that speak, but the spirit of your Father that speaketh in you.”—(St. Matt. x. 19.)

“That which I tell you in the dark **speak you in the light;** and that **which you hear** in the ear, **preach you on the house-tops.** And fear not them that can kill the body but have no power over the soul, but fear Him who can cast both body and soul into hell. Fear not, you are better than many sparrows. He that receiveth you receiveth Me.”—(St. Matt. x.) “I confess to Thee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the **wise and prudent,** and **revealed them to little ones.** Come to Me all you who labour and are burdened, and I will refresh you.”—(St. Matt. xi. 28.)

The twelve remained always with our Lord and went about everywhere with Him, and He explained to them the parables, and went out in the boat with them, and often fed the multitude in their presence and performed many miracles in their sight. The Scribes and Pharisees

Our Lord
always speaks
of Twelve.

ask: "Why do Thy Disciples transgress the tradition of the ancients?"—(St. Matt. xv. 2.) Then came His Disciples and said to Him, etc. "And Jesus called together he Disciples."

And the Disciples came secretly to Jesus, and asked "Why they could not perform the miracle of casting out the evil spirit."—(St. Matt. xvii. 18.)

St. Peter said: "Behold, we have left all and followed Thee, what therefore shall we have?" And Jesus answering, said, "You shall sit on twelve seats judging the twelve tribes of Israel." Remark here how very definite our Lord is in mentioning the precise number of persons that were highly privileged. And He continues, "everyone that hath left house or brethren or father or mother for My name's sake shall receive life everlasting."—(St. Matt. xix. 27, 29.)

"The Kingdom of Heaven is like a householder who went out early in the morning to hire labourers into the vineyard. And going out about the third hour he saw others standing. And he said to them: Go you also into my vineyard."—(St. Matt. xx. 2, 4.) And the ten hearing of the two sons of Zebedee "were moved with indignation" against the two brethren.—(St. Matt. xx. 24.)

After some time Our Lord adds seventy-two to His Disciples, and to these also He gives the power to preach and work miracles.—(St. Luke x. 1.)

At first the Apostles were to preach to the Jews only.

THE FOUNDING OF THE CHURCH AS DESCRIBED IN THE ACTS OF THE APOSTLES.

NEARLY EVERY CHAPTER IN THE ACTS OF THE APOSTLES IS TAKEN UP WITH GIVING IN DETAIL THE FOUNDATION OF EACH OF THE CHURCHES AT JERUSALEM AND SAMARIA, ANTIOCH, EPHESUS, CORINTH, Etc., AND WHAT ST. PETER, OR ST. PAUL, OR ST. STEPHEN, Etc., PREACHED ON THE OCCASION. They spoke on each occasion of Christ being the Son of God, of His Crucifixion by the Jews, and of His being raised from the dead. And in the name of Jesus they worked many miracles, and they said : “**T**here is no other name under heaven whereby we must be saved.”—(Acts iv. 12.) And they were charged by the Council not to speak or teach in this name. And they answered : “If it is just in the sight of God to hear you rather than God, judge ye. For we cannot but speak of what we have seen and heard. But they, threatening, sent them away.”—(Acts iv. 19.) “And they spoke the word of God with confidence. And with great power did the Apostles give testimony of the resurrection.”—(Acts iv. 33.) “And some arose disputing with Stephen, and they were not able to resist the wisdom and the spirit that spoke. And they suborned men.”—(Acts vi. 9.) And St. Stephen made a very long discourse to the Jews, showing the promises made by God to Abraham and Isaac, and Jacob and Moses, and showing how Moses had led them to the Land of Promise, etc. And then he exclaims : “You stiffnecked and uncircumcised in heart, you always

Descriptions
of the found-
ations of the
Church given
in the Acts.

Sermon of St.
Stephen.

resist the Holy Ghost, as your fathers did. Which of the Prophets have not your fathers persecuted (and of the Just One) you have been the betrayers and murderers.”—(Acts vii.)

Saul made
havoc of the
Church in
Jerusalem.

“AT THAT TIME THERE WAS A GREAT PERSECUTION AGAINST THE CHURCH IN JERUSALEM, AND THEY WERE ALL DISPERSED. BUT SAUL MADE HAVOC OF THE CHURCH, ENTERING IN FROM HOUSE TO HOUSE, AND DRAGGING AWAY MEN AND WOMEN. COMMITTED THEM TO PRISON. THEY THAT WERE DISPERSED WENT ABOUT PREACHING THE WORD OF GOD.”—(Acts viii.)

Here we have most clearly described the existence of the Early Christian Church.

Church of
Samaria re-
ceives the
Holy Ghost.

Many miracles were performed by Philip, and men and women were baptized. “Now, when the Apostles in Jerusalem heard that Samaria had received the Word of God, they sent to them Peter and John, who prayed that they might receive the Holy Ghost, for as yet they were but baptized. Then they laid hands on them, and they received the Holy Ghost. And when Simon (Magus) saw that by the imposition of hands the Holy Ghost was given, he offered money to get a like power.” — (Acts viii.)

St. Peter's
Testimony.

“Cornelius said to St. Peter : Now all we are present to hear all things whatsoever are commanded thee by the Lord.” And St. Peter said : “Him (Christ) God raised up the third day, and gave Him to be made manifest, not to all the people, but to witnesses.

pre-ordained by God, even to us who did eat and drink with Him after He rose again from the dead. And He commanded us to preach to the people, and to testify that it is He who was appointed by God to be the Judge of the living and of the dead. To Him all the Prophets give testimony that by His name all receive remission of sins who believe in Him. While Peter was yet speaking, **the Holy Ghost fell on all of them that heard the Word.** And the faithful of the Circumcision who came with Peter were astonished for that the grace of the Holy Ghost was poured out upon the **Gentiles** also. For they heard them speaking with tongues and magnifying God. Then Peter answered: **Can any man forbid water that these should be baptized who have received the Holy Ghost as well as we?**"—(Acts x.)

The Jews in Jerusalem hearing this were enraged, saying: **"Why didst thou go in to men uncircumcised?"** But when Peter had explained all that happened they glorified God, saying: "God had also to the Gentiles given repentance unto life."

Why go to
the un-
circumcised?

Peter was cast into prison. **"But prayer was made without ceasing by the whole Church for him."**—(Acts xii. 5.)

Paul found Elymas, the magician, **"Seeking to turn away the proconsul Sergius Paulus from the faith"** (Acts xiii. 8), and he said to him: "O full of all guile, thou ceasest not to pervert the right ways of the Lord," and he struck him blind.

St. Paul at Antioch, at the end of a long sermon to the

St. Paul at
Antioch.

Jews, said : "Be it known to you brethren that through Him (Christ) **forgiveness of sins** is preached to you ; and from all the things from which you **could not be justified** by the law **of Moses**. Beware, therefore, lest that come upon you which is **spoken in the prophets.**"—(Acts xiii. 38.)

We must
preach first
to the Jews.

And the Jews contradicted Paul. Then Paul said boldly. "To you it behoved us first to speak the word of God, but because **you reject** it and judge yourselves unworthy of eternal life, **behold we turn to the Gentiles for so the Lord hath commanded us.** And (of the Gentiles) as many as were ordained to life everlasting believed." —(Acts xiii. 46.)

Continue in
the faith.

And Paul returned to Antioch, etc., "Confirming the souls of the disciples and exhorting them to **continue in the faith,** and that through many tribulations they must enter into the Kingdom of God. And when (Paul and Barnabas) had **ordained priests in every church,** and had **prayed with fasting,** they commended them to the Lord in whom they had believed."—(Acts xiv. 22)

Paul delivers
the Decrees
of the
Apostles.

The Churches
were con-
firmed in the
faith.

"And as they (Paul, etc.) passed through the cities they **delivered unto them the decrees** for to keep that were **decreed by the Apostles** and **ancients** who were at Jerusalem. And the **Churches were confirmed in the faith.**"—(Acts xvi. 4.)

At Philippi it was said : "**These men** (Paul, etc.) disturb our city, being Jews, and **preach a fashion** which it is not lawful for us to receive."—(Acts xvi. 20.)

"They that set the city in an uproar are come hither.

These all do contrary to the decrees of Cæsar, saying there is another King, Jesus.”—(Acts xvii. 6.)

“ What is it that this word-sower would say? He seemeth a soter tforth of new gods.”—(Acts xvii. 18.)

At Corinth, “ some gainsaying and blaspheming, he shook his garments, and said to them: Your blood be upon your own heads. I am clean; from henceforth I will go to the Gentiles.”

Some gainsaying Paul said: I am clear of your blood.

Acts xix.—When St. Paul came to Ephesus he asked some disciples: “ Have you received the Holy Ghost since you believed?” But they said to him: “ We have not so much as heard if there be a Holy Ghost.” And he said: “ In what, then, were you baptized? ” Who said: “ In John’s baptism.” Then Paul said: “ John baptized with the baptism of penance, saying that ‘they should believe in Him that was to come after him; that is to say, in Jesus.’ ” Having heard these things, they were baptized in the name of the Lord Jesus. And when Paul imposed his hands on them the Holy Ghost came upon them, and they spoke with tongues and prophesied. And all the men were about twelve.

But some believed not, and Paul separated the disciples, disputing daily in the school of one Tyrannus. And God, by the hand of Paul, wrought more than common miracles. And many of those that believed came confessing and declaring their deeds. And many of them who had followed curious arts brought together their books and burnt them before all. And, counting the price of them, they found the money to be fifty

The Church of Ephesus are baptised and receive the Holy Ghost.

Some believed not, and Paul separated from them.

thousand * pieces of silver, so mightily grew the Word of God, and was confirmed.†

Acts XX.—At Ephesus again Paul called the ancients of the Church together. He told them how he “had testified to Jews and Gentiles penance towards God and faith in our Lord Jesus Christ. Neither do I count my life more precious than myself, so that I may consummate my course and the ministry of the word which I received from the Lord Jesus to testify the Gospel of the grace of God.

Bishops are
to rule the
Church of
God.

“I have not spared to declare unto you all the Council of God. Take heed to yourselves and to the whole flock wherein the Holy Ghost HATH PLACED YOU BISHOPS TO RULE THE CHURCH OF GOD WHICH HE HATH PURCHASED WITH HIS OWN BLOOD.

Wolves will
tear the flock.

Men shall
arise speaking
perverse
things.

“I KNOW THAT AFTER MY DEPARTURE RAVENING WOLVES WILL ENTER IN AMONG YOU, NOT SPARING THE FLOCK. And of your own selves shall arise men speaking perverse things to draw away disciples after them. Therefore watch, keeping in memory that for three years I ceased not with tears to admonish every one of you. And now I commend you to God and to the word of His grace, who is able to build up and give an inheritance among all the sanctified.”

* This is a very extraordinary sum for the Christians in one city.

† From all this it is quite clear that St. Paul preached a very definite doctrine and formed a very special society or Church. Paul said: “God now declareth that all should everywhere do penance.”—(Acts xvii 30.)

ON THE SANCTITY AND APOSTOLICITY OF THE CHURCH.

There is a **marked** difference in our Lord's teaching on the sanctity and on the unity of the Church. Speaking of the sanctity, Christ warns us that all the members are not **holy**. He never gives the slightest hint that this Church could by **any possibility** be split into opposing sects. In spite of scandals the Church is holy. She is holy because in Christ, her head, she possesses the source of all sanctity. She is holy because, by true doctrine on faith and morals, she teaches the way to heaven, while by prayer and the Sacraments she enables men to overcome evil and fight the good fight. "Christ delivered Himself up for the Church that He might sanctify it." —(Gal. iii. 27.) The Church was holy in the time of the Apostles, though they had the gravest scandals then, and the sanctity shone forth in the lives of her children. St Paul appeals in all humility to his own work, to his self-denial, his arduous toils, his charity, etc.

Sanctity of
the Church.

For the first time people saw men give up their goods and hold all things in common. They saw men live chaste lives and aspire to a perfection unknown before, even to celibacy. St. Paul recommends this state, for he says : "He that is without a wife is solicitous for the things that belong to the Lord. But he that has a wife is solicitous for the things of the world—how he may please his wife—and he is divided." —(1 Cor. vii. 32.) On this sanctity showing itself in charity, zeal, benevolence, chastity, etc., Christ promised to set His seal by miracles. "These signs shall follow them that believe. In My name they shall cast out devils, or they shall lay hands

on the sick and they shall recover."—(Mark xvi. 17.) At the day of judgment the wheat is to be separated from the cockle.

Apostolicity. The same is true for Orders. It is perfectly clear that if the extraordinary powers of forgiving sins, etc., which were given to the Apostles, exist in the Church still, they must come from the Apostles and their successors.

The Catholic Church and her ministers claim to be directly descended from the Apostles, and they can easily prove the truth of their claim. No other Church attempts to do so. We can point out for each of them the time and place in which they were founded, and we can give the name and private history of the founder.]

If this is not so, let our adversaries give some plain proof of the break. When did it occur? They cannot say. This is most strange. We can tell when each of these sects took its rise.

The Roman Church shows clearly and plainly that her Orders and her Mission come from the Apostles. Let them show, if they can, that the mighty line of pontiffs, dating from St. Peter (which, it must be admitted by all, is one of the most remarkable facts in history), let them show that it is **not** unbroken, as it seems to be.]

Other Churches do not even claim this attribute of Apostolicity. The Church of England boldly asserts that the true religion was lost for eight hundred years. It declares that "laity and clergy, learned and unlearned—all ages, sects, and degrees—have been at once drowned in abominable idolatry, and that for the space of eight hundred years and more."

It was by an argument like this that the early Fathers

proved the Apostolicity of the Catholic Church, and put to shame their adversaries. St. Irenæus, Tertullian, and St. Augustine give catalogues of the Bishops of Rome who flourished up to their respective times, with whom it was their happiness to be in communion ; and then they challenged their opponents to trace their lineage to the Apostolic See. “ Let them,” says Tertullian in the **second** century, “ let them produce the origin of their Church. Let them exhibit the succession of their bishops, so that the first of them may appear to have been ordained by an **Apostle**, or by an Apostolic man who was in communion with the **Apostles**.”

“ Come to us,” says St. Augustine to the Donatists, “ if you wish to be engrafted in the vine. We are afflicted in beholding you cut off from it.” Count over the bishops from the very See of St. Peter, and mark in that list of Fathers how one succeeded the other. This is the **rock** against which the proud gates of hell do not prevail.

“ I am kept in the Church,” says St. Augustine, “ by the succession of prelates from St. Peter, to whom the Lord committed the care of His sheep, down to the present bishop.”

“ In fact, this mode of proving the Catholic Church to be Apostolical is conformable to common sense and common usage. If a prince is desirous of showing his title to a throne, or a nobleman of showing his claim to an estate, he fails not to exhibit his genealogical table, and to trace his pedigree to some personage whose right to it was unquestionable. I shall adopt the same method and will submit our pedigree.”—(Milner.) He then inserts many pages of history to illustrate this point.

**EXTRACT FROM THE CATHOLIC DICT., ART.
“CHURCH.”**

THE CHURCH OR THE BIBLE.

NOTE.—With Protestants the Bible comes first as the informant on Religion, the Church second, and in a very subordinate position. The individual reads the Bible and gets the true faith. A number of such individuals gathered together form a Church. Now, the first thing that strikes the intelligent reader of the New Testament is that there is an **importance** attached to the Church which, in the Protestant view, seems out of all proportion—and **there is no means provided for furnishing mankind with the Bible—the only means of attaining truth.**

There is no evading this plain fact.

Christ never told the Apostles to write anything ; but He speaks frequently, and in the most exalted terms, of the Church. He tells them to hear the Church. St. Paul speaks of the Church of God ; of the Church which Christ has purchased by His blood ; of the Church which is the Pillar and Ground of Truth.

**EXTRACT FROM BAGSHAWE'S CREDENTIALS
OF THE CATHOLIC CHURCH, p. 111.**

WHAT MUST THE CHURCH BE?

See Bagshawe's *Credentials*, p. 111, etc.

“ What must the Church of Christ be ? ”

To answer this, we must consider :—

1° What were the objects for which the Church was established ?

Christ and the Apostles always speak of the *Church* not of the *Bible*.

Christ never wrote anything Himself.

2° How does our Lord describe it ?

3° What is the representation given of it in history ?

First—It is clear that the object of the Church was to teach the faith of Christ to all ages. Our Lord came to save men. He published a new law or Religion. He chose twelve men, and sent them to teach all nations till the end of time. He says to them, “ You shall receive the power of the Holy Ghost, and you shall be witnesses to Me even to the uttermost parts of the earth.” “ Go, teach all nations, even to the consummation of the world.” How can this be ? Clearly, the Apostles must be **immortal in some way or other**, if they are to teach till the end of time. They are not immortal in their own persons, for they died. Therefore, they must live in their successors, and their power and their authority must be invested in some body or society that can never die—
This is the Church.

Already it has lasted 1900 years.

How does our Lord speak of His Church ? As a grain of mustard seed, which, when grown up, gives refuge to all. As a **fold** of which He is the Shepherd. And His sheep know His voice, etc.

In History we see one **great figure**—the Catholic Church—one great religious community with common doctrines, common sacraments, a common sacrifice—under one head, subject to the same laws all over the world, which, though small and weak, and despised in the beginning, has gone on increasing from **age to age**, till it filled the whole world—having ever the proud boast of being **always** the same. *Semper eadem.*

No person who reads the Epistles of St. Paul and of

The object of
the Church is
to teach the
doctrine of
Christ to all.

In History
we see One
Great Figure
—the Catho-
lic Church.

The Apostles
never appeal
to Scripture
as their *Rule*
of Faith.

the other Apostles will dispute that the teaching they contain is absolutely authoritative and not referred to the judgment or interpretation of others. They never appeal to the Scriptures as their Rule of Faith. They content themselves with announcing truth simply on their own word. They remind the Disciples of the doctrines they had taught orally, they give authoritative directions—but what they never once do is to send their disciples to the private study of any document for the solution of their difficulties.

I shall quote a few passages to show that the Apostles always spoke as implying that there was one fixed and definite body of doctrine or of revealed truth that must of necessity be believed most firmly by all under penalty of being separated from the Church and condemned to eternal torments. To the Ephesians St. Paul speaks of “meeting in the unity of Faith” and of “one Faith” as being no less the characteristic of Christians than belief “in one Lord and one Baptism.” He warns the Philippians to labour together with one mind for “the faith of the Gospel.” To St. Timothy he speaks of a man “denying the Faith and being worse than an infidel.” Again he speaks of men “departing from the faith,” “erring from the Faith,” of “the common faith,” of “contending for the Faith once delivered to the saints,” and lastly of “the Church of the living God, the Pillar and Ground of Truth.”

APPENDIX TO PART II.—SECTION I.

NEWMAN NEVER HAD ONE DOUBT THOUGH MANY DIFFICULTIES.

EXTRACT FROM NEWMAN'S "APOLOGIA" (page 238).

"From the time that I became a Catholic, I have been in perfect peace and contentment. I never had one doubt. It was like coming into port after a rough sea. I made a profession (of all the Catholic Doctrine) on my reception (into the Church) with the greatest ease, and I have the same ease in believing them now."

"I am far from denying that every article of the Christian Creed, whether as held by Catholics or by Protestants, is beset with intellectual difficulties—and for myself I cannot answer these difficulties. Many are very sensitive of the difficulties of Religion. I am as sensitive of them as any one; but I have never been able to see a connexion between apprehending these difficulties however keenly and multiplying them to any extent, and on the other hand doubting the doctrines to which they are attached. TEN THOUSAND DIFFICULTIES DO NOT MAKE ONE DOUBT AS I UNDERSTAND THE SUBJECT. Of all points of faith THE BEING OF A GOD is to my mind ENCOMPASSED WITH MOST DIFFICULTY, and yet borne in on our minds with MOST POWER.

He cannot
answer these
difficulties.

Ten thousand
difficulties
don't make
one doubt.

Difficulty of
Transubstan-
tiation.

" People say the doctrine of Transubstantiation is difficult. I did not believe it till I was a Catholic. I had no difficulty in believing it as soon as I believed that the Catholic Roman Church was the oracle of God, and that she declared this. It is difficult, impossible, to imagine, I grant—but how is it difficult to believe? For myself, I cannot, indeed, prove it. I cannot tell how it is—but I say, **Why should it not be?** What is to hinder it? **WHAT DO I KNOW OF SUBSTANCE OR MATTER?** JUST AS MUCH AS THE GREATEST PHILOSOPHERS, AND THAT IS NOTHING AT ALL."

I know as
much about
Matter as any
other man.
That is
nothing.

IF ANYTHING APPEARS CONTRADICTORY, HAVE PATIENCE. SIMILAR DIFFICULTIES OCCUR IN SCIENCE.

Wait. Error
refutes itself.

If at any moment anything appears contradictory to revelation, then a Catholic is content to wait, knowing that error has a strong suicidal tendency ; give it rope enough and it will destroy itself. He will even show it how to handle and adjust the rope ; he will commit the matter to reason, reflection, sober judgment, common sense, to time, the great interpreter of so many secrets. Instead of hurrying on a forcible solution which may only reduce the inquiry to an inextricable tangle, he will recollect that in the Order of Providence our seeming

dangers are often our greatest gains, and that, in the words of the Protestant poet—

The clouds you dread
Are big with mercy, and shall break
In blessings on your head.—(*Idea of a Univ.* pp.
461-7.)

“It must be confessed that some men, from a nervous impatience lest Scripture should for one moment seem inconsistent with the speculations of the hour, are ever proposing geological or ethnological comments upon it which they have to alter or obliterate before the ink is well dry from changes in the progressive science, which they so officiously brought to its aid.”—(Page 472.)

Some are nervous lest Scripture should seem inconsistent with theories of the hour.

“He who believes Revelation with that absolute faith which is the prerogative of a Catholic is not that nervous creature who startles at every sudden sound, and is fluttered by every strange or novel appearance that meets his eyes. He has no sort of apprehension, he laughs at the idea that anything can be discovered which can contradict any one of the dogmas of his religion.”—(Page 466).

A Catholic laughs at the idea that there can be any contradiction.

Persons should be patient and keep at peace when at times there is not a contradiction, but a hitch or a temporary antagonism between religion and science.

Be patient.

In Science taken by itself, and in Revelation taken by itself, we are forced to admit mysteries, is it too much then to ask persons to exercise the same forbearance and equanimity when discrepancies appear between science and religion?

In science, for example, there are many mysteries

In Science we have mysteries that we cannot understand.

What is Space?

What is Time?

Insoluble Difficulties in Mathematics.

which we cannot understand, and still must admit.

What for instance, is Space? We cannot deny its existence. This would be too absurd. Yet what is it? We seem incapable of forming any idea of it—for we find it impossible to say it comes to an end anywhere—for if we were at that limit could we put out our arms? and if so, where? Yet it is incomprehensible to say that it runs out infinitely, and it seems unmeaning if we say that it does not exist till bodies come into it, and so is enlarged according to accident.

Again, what is Time? The proudest philosophers fail to tell us. Yet who will deny it? We cannot place a beginning to it without asking ourselves what was before that beginning? Yet that there should be no beginning at all is simply incomprehensible. IN THESE CASES WE HAVE NO MEANS OF UNDERSTANDING THESE SUBJECTS.

Or, again, how is it that the Will (an immaterial being) can act upon the body, and cause me to raise my arm? This is a question of which a child may feel the force, but which no experimentalist can answer.

So in Mathematical Science, a student is told of two lines which approach to each other continually with a finite distance between them, yet never meet—and the Mathematician can easily prove that this is the case.—(*Idea*, p. 463.)

WE MUST SUBMIT TO INCOMPATIBILITIES IN ALL SCIENCES.

Here we see clearly from all these instances that we must, whether we like it or not, submit to undeniable.

incompatibilities in all the sciences. In fact we are surrounded on all sides by mysteries.

IT IS THE HIGHEST WISDOM TO ACCEPT TRUTH OF WHATEVER KIND (**wherever it is ascertained to be such**), THOUGH THERE BE DIFFICULTY IN ADJUSTING IT WITH OTHER KNOWN TRUTH.—(Page 462).

The true philosopher's watchword is "**Live and let live.**" He takes things as they are, he submits to them all. It is his office to determine how much can be known in each province of thought ; when we must be contented not to know ; in what direction inquiry is hopeless or on the other hand full of promise ; when it gathers into coils insoluble by reason, when it is absorbed in mysteries or runs into the abyss.—(*Idea of a Univ.*, p. 461.)

*The true
Philosopher's
watchword,
" Live and
let live."*

Page 474: "In scientific researches **error** may be said, without paradox, to be in some instances the way to truth and the only way. We are obliged to bear for a while what we feel to be error, in consideration of the truth in which it will issue. No sailing vessel makes for its port without tacking. If we invite reason to take its place in our schools it must have fair play and full play. If we reason we must submit to the conditions of reason. To be afraid of objections in an investigation is parallel to a landsman's dismay when he sees the vessel change her way and labour in the storm. He should not have embarked at all were he not prepared for rough seas and rocks and shoals. It argues some distrust either in the powers of Reason or in the certainty of Revealed Truth."

*Error may be
the only way
to truth.*

*To be afraid
of objections,
is as if a
sailor feared
every storm.*

**WE SHOULD EVER REMEMBER THAT THERE
ARE GREATER DIFFICULTIES IN REJECT-
ING RELIGION THAN IN ACCEPTING IT.**

Whately remarks: "The Fallacy of Objections consists in showing that some difficulties can be raised against a certain course or theory or proposition. This is a false method of argument. What should be proved is not that there are objections against a point, but that there are stronger objections to receiving it than to rejecting it. It is easy to find objections against religion to some of which no satisfactory answer can be given, and the incautious hearer is apt to forget THE INFINITELY STRONGER OBJECTIONS AGAINST THE REJECTION OF RELIGION. The Christian religion exists. Infidels are bound to show cause for this. This they never did, even after 1800 years—This amounts to a confession that no such hypothesis exists."—(Whately's *Logic*, pp. 142-3.)

Creature and Creator, p. 77 (Note): "A controversialist who makes out that there are no difficulties in revelation, seems to me to prove too much; for to say that a disclosure from an Infinite Mind to finite minds is all easy is almost to say that the disclosure claiming to be so received is not divine. It is good to make religious difficulties plain, but he is a bold controversialist who, in an age of general intelligence, denies the existence of difficulties altogether, or even underestimates their force. In the long run this method of controversy must lead to unbelief. Most men are more satisfied by an

honest admission of their difficulty than by an answer to it. Few answers are complete, and common sense will never receive a religion which is represented as having no difficulties. It forfeits its character of being divine by making such a claim."

THE SAME DIFFICULTIES HOLD AGAINST SCIENCE AS THOSE AGAINST RELIGION.

Josiah P. Cooke, of Harvard University, says: "One consideration may be of value in answering objections. It is that since the difficulties which are found in Natural Theology reappear with equal strength in all Sciences no objections can be reasonably urged against the methods of the former which apply equally well to our most familiar processes of thought. Hence we may infer these objections are only apparent, not real. They indicate merely the limitation of our faculties."—(*Chemistry and Religion*, p. 211.)

"No strict demonstrations can exist except in the exact Sciences, *v.g.*, Mathematics, etc., for in these the conclusion is deduced from the premises, and so must be already contained in them. In the Natural Sciences when we arrive at new truths we can only argue by induction and analogy."

"If you turn to the great central truth of natural religion you will find it has as good credentials as the best established laws of Science."—(Pages 212-215.) Read all these. They seem excellent.

Answer to
Sceptic.

You must
give up all
knowledge if
you give up
religion.

Absurdities
held by all
Materialists.

Our reply to the Sceptic is: "Your objections apply to all knowledge as well as to religion. Therefore, YOU MUST GIVE UP ALL KNOWLEDGE, OR RECEIVE RELIGION AS WELL AS SCIENCE."

If the Sceptic rejects the argument from design, he is bound to give a theory of his own to account for observed facts. This he does, and the result is as many theories as there are strong intellects combined with unbelieving hearts. To refute these in detail would be a labour like that of Hercules in slaying the Lernæan Hydra, for till God sear up the foul sore from which the whole brood proceeds, their unholy heads will spring up more rapidly than they can be cut down. The most daring are the German Materialists. Much as they differ amongst themselves, they agree in maintaining:—

- 1°. That nothing absolutely exists but matter and motion.
- 2°. That matter is uncreated and eternal and that motion is self-sustained.
- 3°. That mind is only a mode of motion.
- 4°. That all things work by inexorable necessity, and hence that religion is a fable.

Here is Atheism. It is the natural fruit of materialism.

IT IS VERY UNWISE TO SEEK ANSWERS FOR ALL OBJECTIONS.

Whately's *Logic*, page 258: "To discuss the various causes of infidelity would be beside my purpose. But I will mention one which is very generally overlooked.

In no other subject besides Religion do men study first all the objections to it before they consider the arguments for it. One reason for this is that being educated in Christianity, they take it for granted, and when an objection is raised it strikes by its novelty as being opposed to what is generally received. A person is thus excited to inquiry. He very unwisely seeks for answers to all objections, and fancies that unless they can all be satisfactorily solved he ought not to receive the religion. As if there could not be truth, and truth supported by irrefragable argument, and yet open to objections numerous, plausible, and by no means easy of solution. ‘There are objections,’ said Dr. Johnson, ‘against a plenum, and objections against a vacuum, but one of them must be true.’”

Men should
not first
study the
Objections.

THE CONFIDENT TONE OF SCIENTISTS A DANGER FOR MANY. BE PATIENT.

Page 260: We live in a wonderful age. Knowledge is growing with astonishing rapidity. This Knowledge has relation to Religion. Few minds in earnest can remain at ease without some sort of rational grounds for their religious belief. To reconcile theory with fact is almost an instinct of the mind. The confident tone of the schools of secular knowledge causes all believers in revelation to be in danger of being led away into a bottomless liberalism of thought. It would ill become me, as if I were afraid of truth of any kind, to blame

those who pursue secular facts, by means of the reason which God has given them, to their logical conclusions.

There is a large class of religious and sincere minds who are simply perplexed—frightened or rendered desperate, as the case may be—by the confusion into which late discoveries or speculations have thrown their ideas of religion. Who does not feel for such men? Who can have an unkind thought of them? Let them be fierce with you who have no experience of the difficulty with which error is discriminated from truth. How often have Catholics wished that some one from their own body should come forward as the champion of revealed truth against its opponents.

Many people
wished New-
man to write
a reply.

Reasons for
not doing so.

What am I
to answer?

It is undigni-
fied to pursue
a phantom or
to devise at
theory.

Various persons, Catholics and Protestants, have asked me to do so myself; but I had several strong difficulties in the way. One of the greatest is this—that it is so difficult to say precisely what is to be en-
countered and overthrown.

I am far from denying that Science is really growing; but it is by fits and starts; hypotheses rise and fall; it is difficult to say which will keep its ground.

In this condition of things, it has seemed to me very undignified for a Catholic to commit himself to the work of chasing what might turn out to be a phantom, and in behalf of some special objections to be ingenious in devising a theory which, before it was completed, might have to give way to some theory newer still, from the fact that these former objections had already come to naught under the uprising of others.

It seemed to be specially a time in which Christians

had a call to be patient, in which they had no other way of helping those that were alarmed than that of exhorting them to have a little faith and fortitude, and to beware of dangerous steps. THIS SEEMED MORE CLEAR TO ME THE MORE I THOUGHT UPON THE MATTER. I interpret recent acts of the highest Catholic Authority as teaching us that true wisdom which Moses inculcated on his people when the Egyptians were pursuing them, "Fear ye not. Stand still. The Lord shall fight for you and ye shall hold your peace."

"It is true that Revelation has, in one or two instances, advanced beyond its chosen territory, which is the invisible world, in order to throw light on the history of the material universe. They are so few that they may be counted easily. It speaks of a formation out of chaos in six days, of the sun and moon being created for the sake of the earth, of the earth being immovable, of a great deluge. There is not any reason why we should anticipate any difficulty in accepting these statements as they stand whenever their meaning and drift are authoritatively determined, for it must be recollected that their meaning has not yet engaged the formal attention of the Church, or received any interpretation which, as Catholics, we are bound to accept. In the absence of such definite interpretation there is, perhaps, some presumption in saying it means this and does not mean that. This being the case, it is not at all probable that any discoveries ever should be made incompatible with one and all of these senses which the letter admits, and which are still open."

*Great advice.
Have a little
faith and
fortitude.
Beware of
rashness.*

*Fear not!
Stand still.
The Lord will
fight for you.*

*The Church
has defined
very little.
It seems pre-
sumptuous
then to be
dogmatic.*

Wait in peace till there is real collision between Scripture authoritatively interpreted and true Science.

"I say, then, we may wait in peace and tranquillity till there is some real collision between Scripture authoritatively interpreted and results of Science clearly ascertained, before we consider how we are to deal with a difficulty which we have reasonable grounds for thinking will never really occur."—(*Idea of a Univ.*, p. 439-40.*)

SCIENTISTS FEEL IF THEY CAN EXCLUDE RELIGION FROM THE LECTURE-ROOM— THEY CAN REAR UP INFIDELES WITHOUT SPEAKING A WORD.

While Reason and Revelation are consistent in fact, they are often inconsistent in appearance, and this seeming discordance acts most keenly and alarmingly on the Imagination, and may suddenly expose a man to the temptation, and even hurry him to the commission of definite acts of unbelief, in which reason does not come into exercise at all. I mean—let a person be taught by the astronomer that our sun is but one of a million, our earth one of ten million globes; let him learn from the geologist that on our globe enormous revolutions have been through innumerable ages; let him be told by the anatomist of the minutely arranged system of organised nature; let him hear from the chemist, and the physicist, and the antiquarian, and the ethnologist, and the linguist, and the psychologist, and physiologist the wonders of their sciences. I say, let him master the vastness of Nature in

* See the whole of this lecture. It is admirable.

all its comprehensiveness, and when he has for years drank in and fed upon this vision let him turn to the inspired records or listen to the warnings of the Gospel, etc., and he may certainly experience a great revulsion of feeling. Not that his reason deduces anything contrary to faith, but that his imagination is bewildered and swims with the sense of the ineffable distance of faith from the view of things that is familiar to him . . . All this the opponents of religion know full well. They know that if they can exclude the professors of religion from the lecture halls of science, they may safely allow them full play in their own, for they will be able to rear up infidels, without speaking a word, merely by the terrible influence of that faculty against which both Bacon and Butler so solemnly warn us?"—(*Idea, etc.*, pp. 401-2.)

"So far as these remarks have gone, then, theology and physics cannot touch, they have no ground common. As well might musical truths be said to interfere with architecture or the engineer with the grammarian."—(Page 435.)

"When the Copernican System (stating that the earth goes round the sun) was first proposed what religious man would not have been tempted to uneasiness, or at least fear of scandal, from the seeming contradiction it involved to some authoritative tradition of the Church and the declaration of Scripture. It was generally received, as if the Apostles had expressly delivered it both orally and in writing as a truth of revelation, that the earth was stationary and that the sun went round it.

*Imagination
is bewildered
by Facts of
Science—not
Reason.*

*Scientists
know they
can rear up
infidels with-
out speaking
a word.*

*Shock from
Copernican
System.*

The Church had decided nothing on this point.

"On full consideration it was found the Church had decided next to nothing on the point, and that physical science might range at will. There is something of an argument in this very circumstance in favour of the divinity of our religion. For surely it is a very remarkable fact that the Church should not have defined the point. Looking at the matter from a human point of view, it was inevitable that she should have made the common opinion her own. Nevertheless, she never did."—(*Idea*, pp. 467-8.)

"When the Church had power in the Middle Ages to proscribe inquiry with fire and sword—did she do so? Quite the contrary. Never did the human intellect run such riot. What question was not discussed? Argument was her great weapon. She said two can play at that game. And she sent St. Thomas into the field to do battle for her. Truth was truth all over the world."—(*Idea of a Univ.*, pp. 469-70.)

Page 125: "How in spite of man's real freedom of will his salvation depends so absolutely on God's good pleasure is unrevealed. Divines have devised various modes of reconciling two truths which seem so contrary to each other. Both truths are revealed."

HOW SLOW THE CHURCH IS IN INTERFERING IN CONTROVERSIES.

Apologia, p. 267: "Remark how slow the Church is in interfering in controversies. Perhaps a local Doctor hazards a proposition. A controversy ensues. It smoulders. Rome lets it alone. Then it comes before a bishop, or

some professor takes it up, and this is a second stage. Then it comes before a University, and it may be condemned by the theological faculty. So the controversy goes on year after year and Rome is still silent. An appeal is made to an authority inferior to Rome, and finally to Rome. Meanwhile the question has been turned over again and again and a decision is called for. Still Rome hesitates even for years, or the decision is vague and general, so that the whole controversy has to be gone into again. All this tends to allowing liberty of opinion."

"We must attribute to God," says Malebranche, "no attribute but such as are incomprehensible—for God is infinite in every sense, and so nothing finite is congruous to Him, and that which is infinite is in every way incomprehensible to the human mind." All beings except God are in a system. He alone is above all systems, and thus by applying to Him our principles we run into contradictions. and by attributing to Him our faculties we become entangled in impossibilities. Thus a clear intelligent view of God is one of the first requisites for all of us at this day—(*Creature and the Creator*, p. 10.)

**IT IS AS EASY AND AS DIFFICULT TO BELIEVE
IN THE CHURCH AS TO BELIEVE THAT
THERE IS A GOD.**

Page 260: I BELIEVE IT IS QUITE AS DIFFICULT AND QUITE AS EASY TO BELIEVE THAT THERE IS A GOD AS TO BELIEVE THAT THE CATHOLIC CHURCH IS HIS ORACLE. I do not

mean to say it is difficult to believe that God exists (God Himself forbid). No; but that belief in God and belief in His Church stand on the same kind of foundation that the proof of the one is like the proof of the other, and that the objections to the one are like those to the other, and that as right reason overrules the objections to the being of a God, so does it set aside those against His

Church. I CONSIDER WHEN ONCE A MAN HAS A REAL HOLD OF THE GREAT DOCTRINE THAT THERE IS A GOD, THEN HE WILL BE LED ON WITHOUT EFFORT TO BELIEVE IN THE CATHOLIC CHURCH AS HIS MESSENGER,

dismissing as worthless the objections against the Church as he dismisses those against the existence of God. The state of the case is this: Everyone spontaneously embraces the doctrine of the existence of God as a principle. It does not occur to him, nor is it possible for him to deny it. At the same time there are a number of objections to the doctrine which he could not satisfy—mysteries that he could not explain. He would find indeed nothing to invalidate his proof, but much to embarrass him in discussion and to afford a plausible, though not a real, excuse for doubting about it.

In the same way with regard to the Church, you can find specious objections against it sufficient to entangle the mind. For instance—How can God be Three and yet One? How can God be in the Blessed Sacrament and yet in Heaven? etc.—(Discourses, p. 260.)

Objections exist against both truths.

If a man believes in God he will be led on without effort to believe in His Church.

Everyone spontaneously believes in the existence of God, even though mysteries surround the doctrine. So should they believe in the Church.

WE MUST BELIEVE MORE ASTOUNDING MYSTERIES WITH REGARD TO GOD, THAN WITH REGARD TO HIS CHURCH.

There are difficulties in reference to the existence of God which must of necessity be acquiesced in by every one that believes it. A person is not called on to believe anything in the Catholic Church more strange or inexplicable than he already admits when he believes in a God. So that if God exists in spite of these difficulties, so may the Church. Nay, I might even say the Church is Divine because of these difficulties. For if there be mysteriousness in her teaching, this does but show that she proceeds from Him who is Himself Mystery.

To say that God had no beginning seems a contradiction in terms—it is an astounding mystery. To say that there are Three Persons in One God, this is simply incomprehensible to us, but it involves no self-contradiction, because God is not Three and One in the same sense. He is Three in one sense and One in another. But to say that any being has no beginning is like a statement which means nothing, and is an absurdity.—(*Discourses*, p. 264.)

Again, in the Blessed Eucharist our Lord's body cannot be in Heaven and on our Altar at the same time—they say it is impossible. Catholics do not see this impossibility. They do not see how it can be, but they do not see why it should not be; there are many things that exist though we do not know how; do we know how anything exists? There are many truths which are not less truths because we cannot conceive them. It makes

A person is not asked to believe anything more strange in regard to the Church than he already believes in regard to God.

God had no beginning.

The difficulty of the Blessed Eucharist.

our heads dizzy to say God had no beginning. Reason brings it home to us, yet reason starts back from it—but must bow the neck to it.

The Mysteries
of Revelation
are most
loving.

It is incon-
ceivable that
God should
become *Man*
and suffer for
us.

The Mysteries of Revelation, the Catholic Dogmas inconceivable as they are, are most gracious, most loving, laden with mercy and consolation to us. Such is the doctrine that **God** became **Man**. Incomprehensible it is and we can but adore when we hear that the Almighty Being “who inhabiteth eternity” has taken flesh and blood of a Virgin’s veins, has been obedient to human parents, worked at a humble trade, been despised by His own, buffeted and scourged by His creatures, been nailed hand and foot to a Cross and has died a malefactor’s death, and that now He should remain on view hidden in a small tabernacle.

Most incomprehensible but still most overpowering to our hearts. It is the most subduing, affecting, piercing thought which can be pictured. It thrills through us, and draws our tears and abases us, and melts us into love and affection when we dwell upon it. O most tender and compassionate Lord. You see He puts out of sight that mysteriousness of His which is only awful and terrible. He insists not on His past Eternity. He would not scare His poor children. No; He does but surround Himself with his own infinite bountifulness and compassion. He bids His Church tell us only of His infinite condescension. But prying reason finds out mysteries, and God permits it, for He knows that reason, though it recoils from them, must put up with them. He knows that they will be felt by it to be clear, inevitable

truths, appalling as they are. He permits it in order that the rejection of Revelation may be its own punishment and that they who stumble at the Catholic mysteries may be dashed back upon the adamantine rocks which base the throne of the Everlasting and may wrestle with the stern conclusions of reason since they refuse the bright consolation of faith.—

(*Discourses*, p. 269-9).

“I COME THEN TO THIS CONCLUSION—IF I MUST SUBMIT TO MYSTERIES, IT IS NOT MUCH MATTER WHETHER IT IS A MYSTERY MORE OR A MYSTERY LESS WHEN THE MAIN DIFFICULTY IS FIRMLY TO HOLD THAT THERE IS A GOD. When once the mind is broken into this belief, as it must be, it will have little difficulty in going forward—the great obstacle to faith has been taken away, viz., a proud, self-sufficient spirit. If a man believes that God had no beginning, why not believe that He is Three yet One? If he owns that God created space, why not own also that He can cause a body to subsist without dependence on place? If he is obliged to grant that God created all things out of nothing, why doubt His power to change the substance of bread into the Body of His Son?

I must submit to Mysteries—one more or less is of little consequence.

The main difficulty is to believe in the existence of God.

“And if it shocks a religious mind to doubt of the being of the All-wise on the ground of mysteries in Nature, why may it not shrink from using the revealed mysteries as an argument against Revelation? ”—(*Discourses*, pp. 274-5).

Page 276: AND NOW, MY BRETHREN, CAN

Can you
refrain from
entering the
Catholic
Church?

It would be a
great mystery
if God did not
reveal Him-
self.

YOU DELIBERATELY SIT DOWN AMID THE BEWILDERING MYSTERIES OF CREATION AND NOT ENTER THE CATHOLIC CHURCH, WHERE REASON IS REWARDED BY THE FULFILMENT OF ITS HOPES? NATURE DOES NOT EXEMPT YOU FROM THE TRIAL OF BELIEVING. You must submit your reason anyhow. You are not better if you turn from the Catholic Church. The simple question to be decided is one of fact—‘Has a Revelation been given?’ The very difficulties of nature make it likely that a revelation should be made by which these mysteries should be alleviated or compensated. ONE OF THE GREATEST MYSTERIES IS THAT THE CREATOR SHOULD HAVE LEFT YOU TO YOURSELVES. You know there is a God, yet you know your own ignorance of Him, of His will, of your duties, of your prospects. A revelation would be the greatest possible boon (a revelation is so necessary that we feel that it is almost sure to be given). The All-merciful will give it.”

EXTRACTS FROM FATHER FABER.

PAGES 378-80, ON FIRST PRINCIPLES, ETC.

It is most
important to
have well
ascertained
Principles.

“It is of great importance to have well ascertained First Principles. It is astonishing how few have such. An almost incredible amount of excellent efforts comes to nothing because it is at random and by fits and starts, and operating inconsistently with its antecedents. The really powerful man is the man of ascertained principles. We often do not know when we have passed

the line which involved a principle, and so we discover that we have committed ourselves to something which destroys our independence. Now with ascertained principles we have settled all this at the outset. Even when we get beyond our knowledge and experience we know what to suspect. Our instincts are right; and what is practically of great importance they are consistent. An inconsistent great man is an impotent creature in practical matters, while a consistent moderate man does the work of a great one. Above all a man should have ascertained principles of practical religion, if religion is to be the business of life. It is deplorable for the cause of God on Earth that such men are so few.

Hence it is of great consequence that we should know and study well our religion. In these days there is an immense amount of information floating in society concerning the controversies of the Church and the world. They are constantly coming into collision in questions of politics, beneficence, crime, progress, science, and metaphysics.

The world has a power in the anti-church side of all these questions, and it is so tempting to be moderate and so pleasant to yield, so hard to prove, so weary to argue, so unnatural to confess our ignorance, that an educated modern Catholic who does not study the doctrines of his religion as carefully as the subject-matter of his profession will hardly escape betraying God sometimes, and getting on the wrong side without intending it. Even a study of theology to some extent is of considerable utility as a safe-guard against worldliness. It is proverbial that a little knowledge is a dangerous thing, but

We should
study our
Religion well.

Else we may
betray God.

Even a little
Theology is
good.

least so in theology, for the least acquaintance with it deepens our view of **our own** ignorance. Intellectual bashfulness would seem to be its special gift, increasing with our studies till it is changed to love.

A man who has finished his education in these days without having acquired a profound intellectual respect for his religion, is the most likely of all men to become the prey of an unbelieving and ungodly world, and to betray his Lord without intending it, and then to grow angry and turn away in proud dislike from Him whom he has thus betrayed.—(*Creature and Creator.*)

In fact, the whole of Father Faber's book on the Creature and the Creator is written with this end in view —to give some idea of the Creator's sovereign authority and of the creature's absolute dependence on Him.

Most objections arise from forgetting we are Creatures.

When all is Love, we may trust God for details.

Pages 98-104: "By far the greater number of objections, even of Catholics, arise from forgetfulness of the relative positions of creature and Creator. Men take inadequate views of God's love. Because He is our Creator He must love us, His love for us must be immense, for simply because He is God He cannot be moderately good to us. If we grant that He cares for us at all, then He must care so much for us that it tries our faith. He must compassionately design the salvation of all. Surely when reason tells us all was meant by God in love, we may trust Him for details which we cannot understand, or for apparent contradictions which should not make a son's heart fail or his head doubt. Oh, uncertain and distrustful soul ! meditate long and humbly on what it is to have a Creator and comfort will come at last."—(*Creature and Creator*, pp. 99-100.)

"Questions throng upon us, mysteries intersect. Yet so long as we are childlike they beget not difficulties. We should prefer to have the questions unanswered. It is no trouble to us. It is love. We trust it. It is tranquillising like the beauty of a summer night."

"But when we cease to be childlike we ask questions, not because we doubt but because when love is not all in all to us we must have knowledge or we chafe and pine. We may question but it must be in faith and trust and love, content with half an answer when more cannot be given, and to be left without an answer when the heights of God's goodness soar beyond all vision but that of faith."

We must be content with half an answer.

Here follow some exquisite pages that should be read, suggesting that, "the facility with which God pardons us, and bears with our ingratitude, etc., are mysteries. Why does God take such pleasure in our love? Why does He love us? What is in us, miserable as we are, to excite His love? Surely these are incomprehensible mysteries."

God's facility in pardoning us a mystery.

"What is to be done with all these difficulties? One thing is plain. We need not try to answer them. St. Thomas could not do so."—(*Creature and Creator*, p. 111.)

St. Thomas could not answer the difficulties.

Read pages 100-125.

"Has God ever done us anything but good? Has He not done you an overwhelming amount of good? Has He not simply been so good, so indulgent, so forbearing towards you that you cannot conceive such goodness unless in God."

CARDINAL MANNING ON DIFFICULTIES IN RELIGION—HE CANNOT ANSWER THEM.

“The most certain and exact sciences have **residual difficulties** which **refuse** all solution. How much more has Revelation which reaches into Eternity and Infinity?”

“What wonder that the Scriptures should contain difficulties which yield to no criticism, and that even in the region of history and chronology, we should have the like. The history of the world for four thousand years, written in mere outline, with intervals of unmarked duration, etc., may well present difficulties and apparent improbabilities, and yet be true. The same historical event, viewed from different sides, will present aspects so different that the records of it may seem irreconcilable, and yet some one fact not recorded would harmonize all.”

“I confess that I cannot explain the difficulties, and that the explanations usually given, though possible, and even probable, are hardly sufficient.”

“So, when I am told of difficulties in the Pentateuch, I confess it makes little impression on me. These difficulties remind me of the man who showed his friend the deep well in the garden from which his **forefathers used to drink**. And his friend, believing his narrative, remarked gravely: ‘What long necks they must have had.’”

“History shows to me afar off, like the harvest moon when **just over** the horizon, **dilated** beyond all proportion and unnatural. But I know it to be the same heavenly light which in a few hours I shall see

I cannot explain these difficulties.

in a **flood** of splendour, self-evident and without a cloud. So I am content to leave residual difficulties."

"Why should we assume that we must render an account of all difficulties in Scripture any more than in Revelation, or in Revelation any more than in any other science?"

"We do not derive our religion from the Scriptures. Our faith was in the world before the New Testament was written."—(*Ibid.*, p. 176.) (*Temporal Mission of the Holy Ghost.*)

"How often do we not find persons speaking or writing of a college companion that so and so came to school in the middle of the year 1864, and another writes: 'I remember well he came on the 2nd February, 1864.' These may seem to many contradictory expressions, but they really mean the same thing when properly understood, for the 2nd of February is exactly the middle of the **school year** 1864. So many expressions seemingly contradictory might, if we knew the circumstances, be easily explained."

Why assume
that we must
answer all?

(1) ON FRENCH INFIDELITY, ETC.

The Cardinal gives a short summary of French Materialism, p. 201:—"An idea is the product of a combination analogous to formic acid." "Thought depends on the phosphorus contained in the brain." "Virtue, devotedness, and courage are organic currents of electricity." "Virtue and vice are products like vitriol." Moleschott says: "There is no such thing as freewill.

The doctrine
of the
Materialists.

A crime is the logical result direct and inevitable of the passion which animates us. Without phosphorus, no thought. Thought is a movement of matter. Conscience is also a property of matter." M. Renan thinks some day "an omniscient biologist will make himself master of life itself."

"The English mind is positive by nature. We are so practically material that scientific materialism makes little way with us. The Germans are speculative, the French are logical, the English as a people are neither."

"Questions about God, etc., etc., are too speculative to become popular with us, and among us are confined to so small a class of literary men that their action on society is both limited and superficial."

—(pp. 206-7). (*Miscellaneous Essays*, vol. i.)

The only safety for our country is "in these old words, but living and powerful—God, the Soul and Immortality." These are the salt of the earth. Who-soever shall reinvigorate them and extend their influence over the people, will do the highest work spiritually and temporally for his country. We are in a century of revolution."—(p. 209, *Ibid.*)

Questions
about God,
etc., have
*little effect in
England.*

Our *only*
safety is in
the words—
God, the Soul,
Immortality.

(2) PHILOSOPHERS TRY TO TALK US BLIND. INTELLECT IS NOT A QUALITY OF MATTER.

They say
intellect is a
function of
Matter.

In his essay on Philosophy without Assumptions, the Cardinal says : "If a Materialist tells me that intellect is only a function of matter I would ask him, How do you

know that? You acknowledge you do not know what matter is. You tell me Berkeley has shown matter does not exist beyond the phenomena, how then is intellect a function of matter. If you mean that it is one of the phenomena of matter, I answer that if matter does not exist it can have no phenomena. Besides the phenomena of intellect are widely different from the phenomena of matter. It is a phenomenon of earth to crush. It is a phenomenon of the intellect to create the Iliad. Do these point to the same being or entity? There are harder things in this philosophy than in all the schoolmen! This passes my credulity."

How do they know?

If, as they say, Matter does not exist, how can intellect be a function of it?

"If matter does not exist—how does it think? Even if it exist why should thought be a function of it? The existence of matter does not disprove a soul that works in matter. A musician is not a harp—take away the harp and the music ceases but the musician does not cease to exist. The whole world of music is still in him, he can hear it with all its harmonies in his inner ear and write it with all its chords though, like Beethoven, his ear of sense be deprived of hearing. Mr. Kirkman throws unanswerably on the Materialists the burden of even reasonably doubting the existence of a soul.”—(*Ibid.*, vol. ii., p. 320, etc.)

If Matter does not exist—"How does it think?"

Materialists are bound to give proof for doubting the existence of the Soul.

(3) I AM CERTAIN OF MY OWN INDEPENDENT EXISTENCE.

"As a scientific thinker," says Kirkman, "I know that I am absolutely free. I know this with a certainty

I am certain I have free-will.

transcending all deductions from it. I am both the cause and reason of my action."

"I have desires. They are not myself—I can go against them by my free-will. Am I deceived in thinking my choice is free? The consciousness that I can go against my strongest desires at the command of reason remains a primary fact of consciousness. If I break my leg I have pain, terror, etc. These feelings pass but my consciousness that I am the person who broke his leg remains always without variation. To tell me that I am a group of variable states is to tell me that I have no permanent identity or ego and to tell me this is to try to talk me blind."—Page 339.—
(*Ibid.*, vol. ii.)

To tell me I am a group of variable states is to talk me blind.

I am not *un-caused*. I do not merely follow on antecedents.

Mere antecedents have no productive power.

To deny *free-will*, is ruin to a philosopher.

Deny the certainty of consciousness and sceptics cannot "be certain of nothing."

"I am certainly not eternal, nor self-caused nor uncaused. To say I merely follow on antecedents, as Mr. Mill says, is to say I am uncaused. The whole race of man is uncaused. All existence is uncaused! That is, either the whole world follows after antecedents that have no productive power or power of producing effects or the world is self-caused. This Mr. Mill calls invariable sequence. This seems to me like changing a name to conceal an identity. When philosophers deny free-will and the power of the will they sign their own sentence of death. Not to be able to account for the will is ruin to a philosopher—to deny the self-determining power of the will is to commit a philosophical suicide. The freedom of the will is a fact of consciousness and consciousness, as even Hume says, never errs."

"Deny this certainty of consciousness and there is no certainty left even for sceptics to affirm that we

can be certain of nothing!"—(Pages 355-6. *Miscell.*, vol. i., Manning's *Characteristics*, p. 7)

(4) MODERN EDUCATION MAKES IT IMPOSSIBLE FOR MEN TO BE CHRISTIANS.
BAD BOOKS.

"Modern education renders it morally impossible for individuals to be formed as Christians. Youth is reared on a literature rationalistic and sensuous, if not worse—Christianity is excluded—Christianity is not diffused through education as its life and governing law. What wonder then so many grow up without God—or that their Christianity is shallow and powerless, only skin-deep."—(*Characteristics*, p. 77.)

Modern Education makes it impossible for men to be Christians.

"Atheistical writers are read by persons within and without the Church. Happily men are not consequent and many have no conception of the books they read. Inconsequence and unconsciousness preserve many from the result of this evil."—(*Characteristics*, p. 120.)

Ignorance preserves many who read Atheistical writings.

(5) WE MUST MEET SCIENCE WITH SCIENCE.

"Catholics cannot meet without being forced into the time-spirit. We do not live in an exhausted receiver. The Middle Ages are past. There is no zone of calms for us. We are in the modern world in the trade-winds of the nineteenth century, and we must brace ourselves to lay hold of the world as it grapples with us and to meet it intellect to intellect, culture to culture, science to science."—(Paper read to Academia, 1863-64 . . .)

We must brace ourselves and meet science with science.

p. 146). A flaw in a lens will **distort** all objects seen through it. The intellect perverted **distorts principles**, judgments and laws.

(6) ONE ERROR IN PRINCIPLE IS WORSE THAN TWENTY IN PRACTICE.

*Twenty errors
in practice do
not equal one
in principle.*

"And TWENTY ERRORS in PRACTICE are as NOTHING to ONE ERROR in PRINCIPLE. Twenty errors in practice may be **corrected** (?) and the twenty-first may **never** be **committed**, but one erroneous principle is like a damaged wheel in a machine. It can **never** work correctly afterwards. One speculative error will produce an **infinite series of practical errors**. The series is inexhaustible until the machine itself is either **amended** or **destroyed**. We see this in Gnosticism, Private Judgment, rejection of Revelation, Rationalism.

Men say we do not deny God—but He is unknowable. If we know nothing about God—we know nothing of His law, nothing of **right** and **wrong**, nothing of **morality**.—(*Characteristics*, p. 146.)

WE DO NOT DERIVE OUR RELIGION FROM THE SCRIPTURES. IT WAS BEFORE THEM.

Cardinal Manning says in his *Temporal Mission of the Holy Ghost*, p. 178:—

"WE DO NOT DERIVE OUR RELIGION FROM THE SCRIPTURES, nor does any religion depend on them. OUR FAITH WAS IN THE WORLD

*We do not
get our Religion
from the Scriptures.
It was before
them.*

BEFORE THE NEW TESTAMENT was written. The Scripture itself depends for its attestation upon the Church. Our faith rests upon an order of divine facts which was already spread throughout the world when as yet the Gospel of St. John was not written. Of what weight are any number of residual difficulties against this standing, perpetual and luminous miracle? a miracle which is the continuous manifestation of a supernatural history among men—a history the characters, proportions and features of which are divine!”—(*Ibid.*, p. 179.)

Of what weight are difficulties against the *Miracle* of the *Church's existence?*

OUR IGNORANCE OF MATTER AND ETHER, ETC.

FROM LORD SALISBURY'S ADDRESS AS PRESIDENT
OF THE BRITISH ASSOCIATION, OXFORD, 1894.

“We live,” he says, “in a small bright oasis of knowledge surrounded by a vast unexplored region of impenetrable mystery.” It is well to turn our attention to some of those stupendous problems which defy our investigations.

We know *very little*. All is *mystery*.

ON THE NATURE AND ORIGIN OF THE ELEMENTS OF MATTER.

“Of the scientific enigmas which still DEFY solution the nature and origin of the elements of matter is the most notable.” It seems an anomaly to have just sixty-five elements. We should expect some simple theory. We cannot conceive how they came into existence. A third of them form the great bulk of this

The question as to the Origin of the Elements *defies solution.*

It was thought each Element consisted of a number of hydrogen atoms. No such thing.

Then came Spectrum Analysis—but it told us nothing of the Nature of Atoms.

Mendeleeff's Discovery.

This only increased the darkness.

On Evolution.

planet. A third are useful but rare. A third seemingly mere curiosities. They seem to have no more relation to each other than the pebbles on the sea-shore. When Dalton discovered the weights of various atoms, etc., it was thought that each elementary atom consisted of a number of hydrogen atoms. The reply from the laboratories is clear and certain. There is no foundation for such a theory.

Then came Spectrum Analysis. It told us much about Matter. It shows us that the elements in the stars and sun are the same as those here in the main. But there is no trace of oxygen or nitrogen in the sun. Yet, oxygen and nitrogen constitute a vast portion of the earth. If the earth is a detached bit of the sun, as geologists, etc., love to tell us, how comes it that in leaving the sun we so cleared it out of oxygen and nitrogen? Spectrum Analysis has left us as ignorant as ever of the nature of atoms.

Then came the discovery of Mendeleeff. He divided the elements into families. Each family was constructed on the same plan. He found some members of some families absent. He described what they should be, and their qualities, and, strange to say, they were found, viz., Gallium, Germanium and Scandium.

This only thickened the darkness that surrounds the elements. It dimly points to some identical origin. "If atoms were organic beings all our difficulties would be solved by muttering the comfortable word 'evolution,' one of these indefinite words which have the gift of alleviating so many perplexities and

masking so many gaps in our knowledge. But atoms do no breed. We cannot ascribe their differences to variations perpetuated by heredity or 'natural selection.'" Nor can the rarity of Iodine and the abundance of its sister Chlorine be attributed to the survival of the fittest in the struggle for existence."

"What the atom is—whether it is a movement, or a thing, or a vortex, or a point having inertia, whether there is any limit to its divisibility, whether any of the elements have a common origin all these questions remain shrouded by a darkness as profound as ever" !

Is the Atom
a *thing*, or a
vortex, or a
point having
inertia?

ON ETHER. WHAT IT IS.

The next riddle is the Ether.

It is a half-discovered entity. It would be an exaggeration to call it a substance. For two generations "the main, if not the only function of the word Ether is to be nominative case to the verb undulate. Clerk Maxwell and Hertz showed that the propagation of Electricity was due to waves in the Ether." But the mystery of the Ether remains more inscrutable than before. We know nothing of it but that it can undulate. Whether it has any effect on Matter or Matter on it is absolutely unknown. Even its undulations are performed in an abnormal fashion which has caused infinite perplexity. All other fluids vibrate longitudinally—it vibrates transversely. "Lord Kelvin has recently shown this may be without outraging the laws of Mathematics.

The Nature
of the Ether
is a Mystery.

Can it affect
Matter, or
Matter it ?

How account
for Positive
and Negative
Electricity
by Ether
waves?

"It is not easy to fit in the theory of electrical ether waves with the phenomena of positive and negative Electricity."

ON EVOLUTION.

On Evolution.

Some deny
vital force.

Chemists
can't make
bodies live.

We now come to **Evolution!** Some deny vital force, because chemists can produce substances such as we find in living bodies. But chemists cannot bring the organism into existence, much less make it live. Biology gives no hope of penetrating the great mystery! Microscopic bodies draw nitrogen from the air, without which we could not live. They spread disease in men, and animals, and vegetables.

If we are not able to see far into the causes and origin of life in our day, it is not probable we shall deal more successfully with the problem as it arose many million years ago!"

Darwinism
not accepted.

The Darwinian theory has not effected the conquest of scientific opinion. Still less is there any unanimity in the acceptance of Natural Selection as the sole or even the main agent of whatever modification may have occurred."

The deepest
obscurity
hangs over
the *Origin of
Life.*

Darwin re-
quires *many*
hundred
million years.

The deepest obscurity still hangs over the origin of the infinite variety of life. Two of the strongest objections to Darwinism appear still to retain all their force."

These are (1), First, the Darwinians require absolutely at least many hundred million years for their theory. Lord Kelvin says we cannot according to Science, allow you more than one hundred million

years. Tait says only ten million years. Huxley says we should not thank you for that. Tait replies so much the worse for Biology, as taught in the present day. "UNTIL THIS LITTLE QUARREL AMONGST THE SCIENTISTS IS ADJUSTED THE LAITY MAY BE EXCUSED FOR RETURNING A VERDICT OF 'NOT PROVEN.'"

Kelvin and Tate, &c., can't allow more than 10 million, or at most 100 million years.

(2) The second objection to Darwinism is this—Weismann, the great disciple of Darwin, says: "We accept **natural selection** NOT BECAUSE WE CAN PROVE IT—NOR EVEN BECAUSE WE CAN IMAGINE IT—but simply **because** we must. . . . It is **inconceivable** that there should be any other explanation **without assuming the HELP OF A PRINCIPLE OF DESIGN.**" All this is **purely hypothetical**.

Some say we cannot prove or even imagine Darwinism, but we adopt it as else design.

The law of chances takes the place of the cattle-breeder and the pigeon fancier. How was the improved breed set going in the Natural Selection theory? And even when set going, how was it to be propagated? How would the advantageously varied bridegroom at one end of an unknown forest (extending hundreds of miles) meet the bride, who, by happy contingency, had been advantageously varied at the same time (during many millions of years) at the other end of the world. The chances against all are infinite.—(See Lord Salisbury's *Addresses*, p. 52.)

In Natural Selection
"What possible chance of the advantageously varied meeting?"

It seems strange that a philosopher of Prof. Weismann's penetration should accept as established such an hypothesis! It shows the great danger Science is running now of accepting mere conjecture in place of knowledge!

The adoption of such an hypothesis as established shows the great danger Science runs of becoming mere conjecture.

Ignorance is our *only* reasonable answer.

We must fall back on design.

The Difficulties of Darwinism are weakening its influence.

Lord Kelvin, the greatest master of Science, holds "All things depend on the Creator."

"To the riddles which nature propounds to us the profession of ignorance is our only reasonable answer."

"The cloud of impenetrable mystery hangs over the development and still more over the origin of life."

"I quite accept the Professor's dictum that if **Natural Selection** is rejected we have **no resource** but to fall back on the mediate or immediate agency of a principle of design!"

"The Professor's argument is not conclusive in Oxford nor among **scientific** men in **this country generally**. I would rather lean to the **conviction** that the **multiply-ing difficulties** of the mechanical theory (of life) are **weakening the influence** it had once acquired."

"I prefer to hold with the **greatest living** master of science among us, Lord Kelvin, when he says, 'I HAVE ALWAYS FELT THAT THE HYPOTHESIS OF NATURAL SELECTION DOES NOT CONTAIN THE TRUE THEORY OF EVOLUTION, IF EVOLUTION THERE HAS BEEN IN BIOLOGY . . . I FEEL PROFOUNDLY CONVINCED THAT THE ARGUMENT OF DESIGN HAS BEEN GREATLY TOO MUCH LOST SIGHT OF IN RECENT ZOOLOGICAL SPECULATIONS. OVERPOWERINGLY STRONG PROOFS OF INTELLIGENT AND BENEVOLENT DESIGN ARE AROUND US! AND IF EVER PERPLEXITIES, WHETHER METAPHYSICAL OR SCIENTIFIC, TURN US AWAY FROM THEM FOR A TIME THEY COME BACK UPON US WITH IRRESISTIBLE FORCE, SHOW

ING TO US THROUGH NATURE THE INFLUENCE OF A FREE WILL AND TEACHING US THAT ALL THINGS DEPEND ON ONE EVERLASTING CREATOR AND RULER.””!

OF THE ENORMOUS LIBERTY OF OPINION IN SCIENTIFIC MATTERS THAT IS ALLOWED TO CATHOLICS BY THE CHURCH.

Although I have shown by numerous quotations from the highest Scientific Authorities how “unproven” is the doctrine of Evolution, still it would not be well for any one to run away with the idea that he is forbidden to believe in it if he is so minded. Far from it. The Church has said next to nothing on the point—and some of her most devoted sons believe firmly in many of the doctrines of Evolution. If you are so minded you can believe that all the animals and plants in the world were developed from a few specimens and yet not come under the ban of the Church. You may even hold—though there is not a “shred of proof” for it—the doctrine that life came into the world by chance, or from Bathybius or in a cooling planet. You may believe that the granite boulder has sensations. There seems only one point that you cannot as a Catholic believe, and that is that the soul of man was evolved.

Though Evolution is so “unproven” you can if you please believe most of its doctrines.

[For further information on this point see an excellent Article on this subject in the *Dublin Review* for 1871, entitled “Faith and Evolution.” It was written by Dalgairns (?).]

NOTES ON THE THEORIES OF MATTER.

Atoms not
indivisible.

What are
Electrons?

Since 1894 still newer Theories of Matter have been propounded. The discovery of X-Rays, Radium and Electrons, seems to upset all previous theories of Matter. The atom of Hydrogen or Oxygen, etc., is no longer regarded as indivisible, on the contrary it seems constantly to be split up by electricity into a number of parts. One of these parts is charged with negative electricity, and is always the same no matter what body it is shot off from, whether Oxygen or Hydrogen or Iron or Copper. This gives rise to the theory that all bodies may be built up of electrons (so these negatively charged bodies are called) grouped in different ways.

LATEST THEORY OF MATTER AND ITS DIFFICULTIES AS EXPLAINED BY A. BALFOUR IN HIS ADDRESS AS PRESIDENT OF THE BRITISH ASSOCIATION, 1904.

The Scientist looks for reality. If this is gone, Science goes.

Matter is Electricity.

The physicist looks for something more than "sequences" and "co-existences" and "phenomena." He looks for physical reality—the permanent mechanism of the Universe. That such a reality exists is the unalterable faith of Science. If "per impossible" this reality perished Science would perish too.

Lately (for the last ten years) Electricity and Ether have been put forward as the foundations for quite a New Theory of Matter destructive of all other theories. According to this theory Matter is but a connected system

of sub-atoms or monads or electrons. And these Electrons are not electrified matter but electricity its elf.

These Electrons may be, according to Professor Larmor, only modifications of the Ether, or roughly like knots of Ether or in the Ether. *Electrons may be knots in Ether.*

There is no “a priori” reason that I know of for expecting that the material world should be made of one substance rather than of sixty or seventy different substances all different and from eternity. Yet men of Science have always looked for one substance from which all others came.

John Stuart Mill was contemptuous of those who saw any difficulty in accepting the doctrine of “action at a distance.” So far as observation and experiment can tell us bodies do actually attract each other at a distance. And why should they not?

Why seek to go behind experience in obedience to some “a priori” sentiment for which no argument can be adduced. So reasoned Mill and to his reasoning I have no reply. At this moment Physicists are completely baffled to explain gravitation unless they admit “action at a distance.”

Now and again Observation and Experience must have to be cross-examined.

We must suppose the existence of Matter before any Science is possible at all (p. 17).

In the Electric Theory of Matter, an atom is the vast theatre (comparatively speaking) in which minute Electrons, or monads, perform their orderly evolutions—

There is no reason why the world should be made of one substance and not of sixty substances.

Why not admit “Action at a distance”? There is no argument against it.

Physicists cannot explain Gravitation unless you admit “Action at a distance.”

while the Electrons themselves are not units of Matter—but are units of Electricity.

What I want to show is, that two quite inconsistent views of matter are held by Physicists, and that one is based on the other. Surely this is a paradox. We claim to found all science on experience, and we found experience on Sense-perception. Yet the conclusions which profess to be founded on experience seem fundamentally opposed to it—they are fancies which Science forbids us to believe and Nature compels us to entertain.

We here touch problems with which Inductive Logic ought to deal, but which that most unsatisfactory branch of Philosophy has systematically ignored.

Inductive Philosophers, believing that Science was only concerned with so-called "phenomena," the "sequence" of our sensations and the "Laws of Nature," and not at all with the inner character of physical reality, disbelieving that any such physical reality does exist. It has never felt called on to consider seriously the methods by which Science attains its results, and to justify these methods. If any one will take up Mill's *Logic* and study his "sequences and coexistences," his method of agreement and difference, etc., he will soon be convinced of the exceedingly thin intellectual fare which he has under the imposing title of Inductive Theory.

Observe, then, that in the order of logic, sense-perceptions supply the premises from which we draw all our knowledge of the physical world. It is they

Physicists hold two quite inconsistent theories of Matter—one based on the other. This is absurd.

Inductive Logic most unsatisfactory.

that tell us that there is a physical world. But in the order of causation they are effects due (in part) to the constitution of our organs of sense. What we hear depends not merely on what there is to hear, but also on our ears. What we see depends not merely on what there is to be seen, but on our eyes. Now, eyes and ears have been evolved in us and in our brute progenitors (according to accepted views (?)) by the slow operation of Natural Selection. The same is true of our intellectual powers.

Now, Natural Selection only works through utility. It encourages aptitudes useful to its possessor in the struggle for existence; it discourages other aptitudes as burdensome. It is certain our sense-perceptions were fully developed ages before they were employed in searching out the secrets of physical reality. The blind forces of Natural Selection (which so admirably simulate design when providing for a present need) possess no power of prevision, and could never, except by accident, have endowed mankind with powers adapted to higher physical investigations.

So far as Natural Science can tell us every quality of sense or intellect which does not help us to fight, to eat, or to bring up children is but a by-product of those that do. Our organs of sense-perception were not given us for research, nor was it to aid us in dividing an atom that our powers of calculation were evolved from the rudimentary instincts of the animal.

It may seem singular that, down to, say five years ago, all lived and died in a world of illusions, and these illusions about what men see and handle, plain matters of fact.

Some Scientists say our eyes, ears, &c. were evolved by Natural Selection.

Our intellectual powers were evolved they say in the same way.

If so, our sense-perceptions were developed ages before they were used in research.

Natural Selection could never, except by accident, endow men with powers for research.

Our organs of sense-perception were not given us for research.

Till ten years ago, they say all lived in illusion about ordinary things.

Why was this? It was better for us.

If Evolution gave us false instruments for sense-perceptions, why does it give true ones for reasoning?

Presumably this is because a direct vision of physical reality would be a hindrance in the struggle for existence, because falsehood was more useful than truth, or because in so imperfect a material as living tissue no better results could be attained. If this is so, not merely the senses but the intellect must be judged by it, and it is hard to see why if Evolution has so lamentably failed to produce trustworthy instruments of sense-perception—why, I say it should be supposed to give better instruments for reasoning on Experiment and Sense-Perception.

Considerations like these undoubtedly suggest a certain INEVITABLE INCOHERENCE IN ANY SCHEME OF THOUGHT built out of the materials provided by Natural Science alone.

Extend knowledge as you please. Reduce all to Ether, retrace the history of the birth of atoms, condense the nebulae into suns, show how on this earth the atoms combined to form organic compounds and then living beings—and finally man. Show how from men arose a learned handful who looked round on the world which thus blindly brought them into being and judged it and knew it for what it was: perform all this (I say) and yet in nowise have you attained to a self-sufficing system of beliefs.

By this theory of Natural Selection, no satisfactory explanation is given of Knowledge.

One thing remains of which no satisfactory explanation is given—that is knowledge itself. Natural Science must ever regard knowledge as the product of irrational conditions, for in the last resort it knows no others. On the other hand, it must always regard

knowledge as rational, or else Science itself disappears!

In addition, therefore, to the difficulties of extracting from experience beliefs which experience contradicts, we are confronted with the difficulty of harmonising the pedigree of our beliefs with their title to authority. The more successful we are in explaining their origin (as coming from Ether, etc., by Evolution) the more difficult it is to discover by what ultimate criteria we claim to know it.

My own opinion is that as Natural Science grows it leans more and not less upon a teleological interpretation of the universe !

**EXTRACTS FROM THE DIVINITY OF CHRIST
FROM PASCAL.**

By Rev. W. B. MORRIS.

PREF. XX.—A careful and critical study of genius brings out the facts “that genius has ever been on the side of belief so long as it condescended to associate with common sense, *i.e.*, Newton, Johnson, Burke.” Earnestness and dignity of moral character are essential. Byron says: “The difference between a religious man and an irreligious man is, one sacrifices the present to the future and the other the future to the present.”

Page 1. The agreement of several great minds on any point is an argument in itself more convincing than the testimony of innumerable minds of an inferior order,

Natural Science must always regard knowledge as the product of irrational conditions. And yet it must regard knowledge as rational, else Science disappears.

Genius if joined to common-sense is ever on the side of faith

An amazing truth.

especially when they are violently opposed on non-fundamental points.

The Catholic Bishop Gibson said to Burke: "If all sects were assembled in jury to judge of any point of Catholic doctrine there would be a majority in favour of that point." Burke had his head in his hand and then, lifting up his face full of wonder, exclaimed: "An amazing truth! an astounding argument—I will go and tell Fox and see you again."

All great men agree on the Divinity of Christ.

If we assemble a jury of the greatest minds all agree on the Divinity of Jesus.

PASCAL'S CHARACTER.

No one is so clear as Pascal about what he knows; he is equally clear about what he does not know and cannot know.

The reasonings of Pascal are clear and irresistible, and to him the **Divinity of Jesus Christ is as certain as is any mathematical truth.**

Pascal intended to devote ten years entirely to the Christian evidences, but he died.

The ages are strewn with the wrecks of great un governed genius. Which of them ever brought his ship to safe harbour? One by one they "lost their wisdom in their greatness," or "fell victims to vice."

Napoleon singles out Bossuet, Newton and Leibnitz as representing the greatest minds, and his ideas on religion were changed when he fell back on the thought that the greatest philosophers have been believers.

Pascal is said to have saved as many souls from infidelity as even Bossuet. He cries out ; “ Lord, I know that I know but one thing—that it is good to follow Thee and evil to offend Thee.”

His brevity makes him a favourite with those who wish to think rather than study. A little of Pascal goes a long way. He was a man of supreme common sense, great in his simplicity. We have some men, like Newton, Johnson and Burke, who set a high value on their own and other men’s souls, and who treated frivolous speculators in religion with as little consideration as the swindler. With Pascal religion was the centre round which everything worth living for revolved.

When Pascal argues on the Divinity his proofs are of inflexible rigour. Starting with the idea of a creator and governor of this world, he comes to Christ as the possessor of gifts, exceeding even the imagination of man. Here he leaves you to draw conclusions.

St. Augustine says : “ I wished to be as sure of things I saw not, as that seven and three make ten. (*After this*) I considered how many things I believed which I had not seen, so many events in history, so many heard from friends and physicians, which we must believe under pain of utter stagnation.”—(Page 17.)

If, then, Bacon, Newton, Pascal, etc., our acknowledged masters, worked their way to religious conviction, it is possible to be a Christian and philosopher.

We cannot afford to ignore men like Rousseau, etc. They have met many of us on the threshold of life, when taste and character and principles are formed,

Pascal said :
I know but
one thing.
It is that—it
is good to
follow Thee
my God.

*Christ pos-
sessed gifts
exceeding the
imagination
of man.*

when imagination and not reason rules. In the end we found them expiring in intellectual and moral despair, a warning from the dead.

Pascal's arguments are within the grasp of the simplest—and so we are saved long processes of reasoning in which the writer and the reader so often lose their way. He insists that proving the obvious is always loss of time, and very often of the mental ground we stand on.—(Page 20.) If Pascal stood alone it would be imprudent to follow him. It is his fellowship with the wise and clear-headed in all ages that gives us security.

Newton, so wonderful, said a little before his death: "I do not know what I may appear to the world; but to myself I seem only like a boy playing by the seashore and diverting myself, now and then finding a smoother pebble or prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."—(Page 25.) It is clear from his works he was calmly convinced that Jesus Christ was that one and only God whom he adored. "By thus uniting philosophy and religion he dissolved the league of genius and scepticism."

Pascal's great principle was that "the truly great writer is he who has the gift of saying great things in a way which inferior minds can understand."—(Page 30.)

Bacon says: "A little philosophy inclineth to atheism, but depth in philosophy bringeth man's mind about to religion."

Page 35.—The strong and unmeasured language of Johnson and Burke, when dealing with unbelievers, is

well known, and is counted very bad taste by some. Johnson said of Gibbon that "he had light enough to take him to hell," and Burke stigmatized atheism "as a foul unnatural vice, foe to all the dignity and consolation of mankind."

Newton said to Halley, "I have studied these questions you have not."

PASCAL'S METHOD AND ARGUMENTS.

Pascal's first step in reasoning on religion was "to find out was his questioner **really** in earnest in search of truth."—(Page 38.)

He says : "Let them at least learn what the religion is that they attack. This they never do. They imagine they have done much when they spend a few hours at Scripture. This done they boast they have searched in vain. I tell them this negligence is insufferable. Their greatest interests are at stake for eternity. Their negligence irritates and amazes me. It is a monster to my mind. There are only two classes of persons who are reasonable, those who serve God with their whole heart or those who seek Him. All material things are not worth as much as the least impulse of the love of God."—(Pascal, p. 40.) "Nothing is so common-place as things that are good. They are known to all—only people do not learn how to use them. It is not in things extraordinary that excellence lies. The best books are those which people, as they read, think they might themselves have written.

Let Infidels
learn religion.
This they
never do.

Nature which alone is good is altogether familiar and common."

Burke says: "If the work is pompous and unmeaning its success is sure; as the pomp dazzles and the vacancy puzzles."

We have seen all these great men, one and all, hold that the assailants of Revealed Religion are put out of court by reason itself.

Page 90: "Whence did Jesus draw that exalted and pure morality of which He alone gave the lesson and the example? From he midst of the most furious fanaticism came the highest wisdom. I confess the majesty of the Scriptures astounds me, the sanctity of the Gospel speaks to my heart. Consider the writings of the philosophers with all their pomp; how insignificant they are in its presence. Is it possible that a book so sublime and simple could be the work of men? Is it possible that He whose history it relates could have been

Could a book
as sublime as
the Gospels
be from man?

Shall we say
the Gospel is
a myth?
They do not
invent so
badly.

The inventor
would be
more astounding
than the
hero.

Himself merely a man? Shall we say the Gospel history has been an invention of fancy? My friend, it is not thus that inventions are fabricated, and the facts of the life of Socrates, which no one doubts, are less clearly attested than those of Jesus Christ. In reality this is merely pushing back the difficulty without removing it; it is more inconceivable that several men together should have fabricated this book, than that one man should have furnished its matter. Never could Jewish authors have either this style or this morality, and the Gospel has marks of truth so sublime, so striking, so absolutely inimitable, that the

inventor would have been more astounding than the hero."

Again he says : " If the life and death of Socrates were those of a sage, the life and death of Jesus Christ were those of a God." A sentence which Lacordaire believes will be remembered as long as the world endures.

Page 98.—When Pascal had in meditation found Christ he put away every other consideration.

Page 99.—To Pascal it seems a matter of as little surprise that men believed in Christ as that they saw the sun, his surprise is always at their blindness in not believing.

The Apostles (some say) were either deceived or deceivers. Both suppositions are unmanageable. For it is not possible to assume that a man has been raised from the dead. While Jesus was with them He could not hold them up (they denied Him, fled from Him, etc.) ; but, after that if He did not appear to them, who set them to work ?

The hypothesis that the Apostles were knaves is very absurd. Let us follow this all the way ; let us imagine these twelve men gathered together after the death of Jesus, and plotting to teach that He had risen from the dead. In doing so they attacked every established power. The heart of man leans strangely to levity, and to change and promises, and the good things of this world. If only one of them had belied himself under the influence of all these attractions, or still more, under the pressure of prisons, tortures and death, they were lost. Let anyone follow this :—

The Apostles
were not
deceived.

They were
not knaves.

" The style of the Gospel is wonderful in many ways

The style of
the Gospels is
wonderful.

—v.g., it never introduces anything like invective
against the executioners of Jesus, etc. There is an
absence of all passion, etc. Jesus Christ has spoken
of great things so simply that it seemed as if He had
made no account of them. This is wonderful."

"In Jesus Christ all contradictions find their solution."

"Without Jesus man must lie in vice and misery, with
Him he is free."

All those who pretend to know God and prove
Him without Jesus Christ have only got impotent
proofs.

The Divinity
the great
doctrine.

All great men lay immense stress on the doctrine of
the Divinity of Jesus Christ as the one great doctrine.
This is beautifully treated in pages 131-5. St. Augustine
says :—

"And I sought for the way of gaining strength which
would fit me to enjoy Thee, and I found it not till I had
embraced 'the Mediator of God and Man, the Man Christ
Jesus, who is over all, God blessed for ever,' inviting and
saying, 'I am the way, the truth and the life.'

"For I was not humble to take hold of my humble
Lord Jesus Christ, nor could I understand the lesson of
His infirmity. I only thought of the Lord my Christ as
a man of transcendent wisdom and beyond all comparison
with other men. And I babbled as one scientific, and
were it not that I had sought my way in Christ our
Saviour instead of being learned, I should have been
on the way to destruction."—(Page 134.)

ON MODERN UNBELIEF.

In his last chapter Father Morris treats in an admirable manner of Modern unbelief. He says he promised to do so; but, "Who are the leaders?" and "What do they hold?"? That is the question. No one can answer it. That their vain pretensions should get a hearing is due to man's desire of liberty at all costs. The one doctrine in which all Freethinkers agree is absolute freedom from all authority. He then takes Kant as the leader. He shows that our most distinguished philosophers refused to discuss Kant's doctrines. He shows from Kant's own writings that his "utterances are incomprehensible and contradictory."—(Page 144.)

We have the testimony of Kant's greatest admirers and disciples that he is unintelligible. Kant himself says: "ALL OTHER METHODS HAVE, ACCORDING TO THE GENERAL PERSUASION, BEEN TRIED IN VAIN; THERE REIGNS NAUGHT BUT WEARINESS AND COMPLETE INDIFFERENTISM." "The tribunal of Pure Reason must be established—this path I have discovered and it will remove all Errors."—(Page 152.)

Surely Kant's philosophy is as obscure and uncertain as it is pretentious. Is this the secret of its influence? Can any one give a clear and rational account of the intellectual processes that went on in his mind when under the spell of this philosophy? "We possess writers of the highest ability and requisite learning—as Hamilton, Coleridge, De Quincey for example—who

Who are the Leaders?
What do they hold? No one knows.

Kant.

Our greatest men refuse to discuss Kant's doctrines.

Kant is contradictory and incomprehensible.

Kant's admirers admit this.

Can any one give a clear account of it?

all agree in assuring us that philosophy from Kant to Hegel is contradictory and nugatory."

Page 159.—“The ways of the Creator must always be a difficulty to the creature, as Pascal says, leading the wise to worship and the proud to blaspheme.” “We find the proud assumption everywhere that unbelievers are sapient and the believers simpletons, AND GREAT ARE THE FASCINATIONS OF ASSUMPTION FOR THE YOUNG, THE INEXPERIENCED AND THE INDOLENT.”

Kant wrote his *Critic of Pure Reason*, upsetting all former systems in every department, IN FIVE MONTHS. WONDERFUL GENIUS! What took the lives of the greatest men to build up, he destroyed in five months and built a new edifice. This is most strange!

APPENDIX.

A BRIEF DIGEST OF FATHER GAYNOR'S ADMIRABLE BOOK ON THE NEW MATERIALISM.*

FATHER GAYNOR begins by painting in the most vivid colours how very dangerous the works of this school are. They dazzle the ordinary reader. Their knowledge appears prodigious. They have a remarkable trick of style that imparts to science the charm of fiction.

The young and enthusiastic are specially liable to be dazzled by all this brilliancy, and to let pass the inconclusive reasoning, and "so be lured into what seems a strong net of proof, but is in reality a web of words."

After this he proceeds to tell what the Materialists hold.

WHAT IS MATERIALISM ?

Materialism is a System of Philosophy that recognises the existence of nothing but Matter.

Materialism says Matter is the cause of all that exists.

Matter and Motion, according to the Materialists, are the origin and source of all that exists from the dead stone to the thinking man.

"Matter," says Bückner, "is the cause of all that exists." "The human body, the human mind, emotion, intellect, will, were once **latent** in a **fiery** cloud. All our poetry, science and art—Shakespeare, Newton, Raphael, are potential in the fires of the sun," so writes Professor Tyndall.

* *The New Materialism*, by Rev. E. Gaynor. C.M.: Browne and Nolan, Limited.

The first thought that occurs to one on reading this is to ask : " Could these men really mean this ? " " And if so, are they mad ? "

Father Gaynor then points out that we must discuss four questions with philosophers—

- (1) What is Matter, and whence does it come ?
- (2) What is Life, and what is its Origin ?
- (3) Animals, and
- (4) Man.

OF MATTER AND ITS ORIGIN.

Materialists confess they know absolutely nothing of Matter.

Surely, when these men are so definite and dogmatic about Matter and its properties, and can tell us what comes from it, they must understand it very well. Not at all. They know **absolutely nothing** about it. So they say themselves. They neither know what it is, nor where it comes from. Listen to their own words.

" Matter is essentially **mystical** and **transcendental**," says Tyndall. " Spirit and Matter," he continues, " are two opposite faces of the **self-same mystery**." But, when asked to explain all this, he says it is " **unthinkable**," and that " to attempt to understand it is to try to fly in a vacuum."

" Materialists," says H. Spencer, " are profoundly convinced that there is not the remotest possibility of interpreting **Mind** in terms of **Matter**." Huxley maintains that " there is a third thing, **consciousness**, which I cannot see to be matter or force, or any **conceivable** modification of either." This seems a plain contradiction of what they said before, that all comes from Matter and Motion. But they do not mind such trifles.

Let us proceed. Even though they do not know what Matter is—still, where does it come from? It must come from some place. On this point our Philosophers are still more confused.

ON THE ORIGIN OF MATTER.

As to the Origin of Matter, Tyndall says:—"If you ask the Materialist, whence comes this Matter—Science knows nothing of the origin of Nature—Who or what made the ultimate particles of Matter; Science **does not know**."

Who made
the Matter?
"Science
does not
know."

"The Scientific investigator," says Huxley, is wholly **incompetent to say anything at all** on the origin of the Material Universe."

Darwin says: "As to the eternity of Matter, I have never troubled myself about such **insoluble** questions."

Here we have all these men, with one accord, acknowledging most explicitly that they know nothing of Matter or of its Origin.

Still, at times, when pressed very hard on this point, our Philosophers are still more confused. They attempt to give an explanation of their system, and then it is, truly ludicrous and absurd. Listen to their would-be explanation of Matter.

WHAT IS MATTER ACCORDING TO BAIN, &c.

"Matter," writes Bain, "is a two-faced unity having two sets of **properties** or **sides**—the physical and the mental." Let us endeavour to make out the meaning of this. Impossible. It is incomprehensible, even contradictory. Tyndall pronounces it "unthinkable," and he

Scientists
give an
absurd defini-
tion of
Matter.

tells us that "to attempt to comprehend it is to try to fly in a vacuum." Still, let us hear Professor Bain himself on the point. He says the properties of Matter are quite **incompatible** with those of **Mind**. And he proves this exceedingly well. "**Extension**," he says, "is a property present in Matter, absent in Mind. **Inertia** cannot belong to a pleasure or pain or idea. Our mental states have no **length or breadth, colour, or form**." Excellent! Now comes the **rub**. If this is so, as assuredly it is, "how can these contradictory properties be in the same subject at the same time?" He says it cannot be. "The only mode of union is close succession in time." Surely, if they succeed each other they do not exist together. This is **most mysterious**. We are speaking of **one substance**. This substance, we are told, has two sets of **inherent** properties which are incompatible—which cannot exist together. This is strange—they must be present and absent at the **same time**—present, because **inherent**, and absent, because **incompatible**. How are we to understand this? And where are these properties when not, present? This is, indeed, "unthinkable." This way madness lies.

ON THE CREATION OF MATTER.

But though we come to the conclusion that the Materialists know nothing whatsoever about Matter, as they themselves confess; and though we adopt the saying of Cardinal Newman upon this subject, "that we know as much about Matter as any other man, and that is nothing," still, Matter is something or another,

though most mysterious, and the question naturally arises—"Where did it come from or who made it?"

Here Father Gaynor gives many quotations from Häckel, Vogt, Darwin, and Spencer, to show that they deny anything like the creation of Matter. "The Creator must be put out of doors," says Vogt. "Creation is a verbal ***hocus-pocus***," says Huxley, etc., etc.

But what reasons have they for denying the Creation of Matter? None whatsoever. They cannot get over it. Even they themselves admit this.

"Creation is perfectly conceivable," says Huxley, "and therefore no one can say but it may have happened."

"Whether Matter was created a few thousand years ago or existed through eternity are alternatives neither scientifically demonstrable." "Choose your hypothesis; I have chosen mine."—(Huxley.) So it all comes in the end, even according to these men, to "choosing an hypothesis." This, indeed, is most strange, after all their loud talk.

But they must not be left even here. The greatest Scientists all maintain that there is no escape from Creation. (Read quotations given at end of next Section).

Sir C. Lyell says: "We discover everywhere clear proofs of a Creative intelligence."

"All our desperate attempts to get rid of the idea of Creation are self-condemned as futile," says the Duke of Argyll.

"No system of the Universe," says Sir Joseph Dawson, "can dispense with a First Cause eternal and self-existent, and this First Cause must necessarily be the living God."

Wallace says: "These stages of progress point clearly

Where did Matter come from?

Many Scientists deny Creation.
Why? No reason.

The greatest Scientists say we cannot escape from Creation.

to an **unseen Universe**—a world of **Spirit**, to which the world of **Matter** is altogether subordinate."

Professors Stewart and Tait write: "Logic drives us to contemplate two events as **incomprehensible** as any miracle; these are the **introduction of visible Matter**, etc. We are led by **scientific analogy** to regard the agent of these two **astounding** events as intelligent."

REASONS PUT FORTH BY THE MATERIALISTS FOR HOLDING THEIR STRANGE OPINION.

Why do some
Scientists
deny
Creation?
Because
Matter may
be *eternal*.

Why do the Materialists deny the Creation of Matter ?
They have no reason for their denial—absolutely none.
"They choose their **hypothesis**." That is all. "No one can say but it may have happened." Else they would have to admit "**inconceivable Creation**," and this they will not admit, though it would be a sovereign remedy for all their difficulties.

When pressed very hard, upon the simple question—"Where did the Matter come from?" they answer sometimes, **Matter is Eternal**. How do they know that? Because they say, "The Chemist cannot destroy it, and what is indestructible by the Chemist cannot be destroyed (even by God, if there is such a Being), and so is eternal." This is a strange argument. "What cannot be destroyed by the Chemist cannot be destroyed by God." Where did they learn this? Surely, if there is a God Who created Matter, He can as easily destroy it. This is a mere begging of the question, a mere **supposing** that God does **not exist**.

"Who or what made the ultimate particles of Matter

Why say
Matter is
eternal ?
No reason.

Science does not know." "The scientific investigator is wholly incompetent to say anything on this point."

Father Gaynor winds up with a magnificent summary of the doctrine of the Materialists on Matter (page 27). "We have been assured," he says, "that all things come from 'fiery clouds' and 'cosmic vapour' that far better men than Shakespere, etc., are still potentially in the fires of the sun," that "Matter is essentially a mystery," that "it is a double-faced unity of absolutely contradictory qualities, which exist together in the unity only by "close succession," and then after all this, most surprising of all, that we don't know what Matter is or where it came from. A rather beggarly philosophy—"a verbal hocus-pocus," "which will one day be regarded as evidence of the low state of intelligence in the nineteenth century."

PART II.—ON LIFE.

WHAT IS LIFE AND WHAT IS ITS ORIGIN?

On this point the Materialists are rampant. "Give us Matter," they exclaim, "and we will produce the world." Bückner cries out that "Matter is the origin of all that exists. Nature made man by her own power." The idea of a Creator, they say, must be banished for ever. The Creator must be put unceremoniously out of doors," says Vogt. Häckel adds that "The idea of a Creator could only have arisen in the minds of missing links," and Huxley says, "He would not insult any man by supposing him to believe in creation." He calls it "a verbal 'hocus-pocus' that will show the low state of intelligence in the nineteenth century."

What is Life?

WHAT THE MATERIALISTS HOLD ABOUT LIFE.

What then do these men hold about life? Tyndall holds that "Life is the compounding of inorganic forces, and this compounding constitutes the mystery of life." Huxley says "We know (?) that life is not different from other physical phenomena."

Life must have had a beginning.

And, again: "If the evolution hypothesis is true, living matter must have arisen from not-living."

"There was a time when life could not exist on the Earth, as the Earth was a red hot molten mass."

All hold this—Virchow, Huxley, Tyndall, etc., etc. How then did Life first appear on the Earth? On this point we shall hear many very curious things anon. Meantime, it might be interesting to hear these self-same men contradicting themselves flatly on all the above-mentioned points.

HOW THE MATERIALISTS CONTRADICT THEMSELVES.

The Materialists *contradict* themselves about *Creation.*

Huxley says: "Creation is perfectly conceivable, and, therefore, no one can deny but it may have happened."

Again, he says: "Of the causes which led to the origination of living matter we know absolutely nothing." Then why say so much about it?

"Science," he continues, "has no means to form an opinion on the commencement of life." Then why be so dogmatic in the matter?

"We can only make conjectures without any scientific value." "There is not a shadow of evidence," he

continues, "that Spontaneous Generation does take place, or did take place, during the recorded existence of the Globe."

"Not a single positive fact," affirms Virchow, "is known to prove that an inorganic mass has transformed itself into an organic mass."

Herbert Spencer says: "Materialists are profoundly convinced that there is not the REMOTEST POSSIBILITY of interpreting mind in terms of matter."

Darwin says: "There is not a shadow of a fact to show that inorganic forces could produce living beings without the presence of living matter. Such a result is ABSOLUTELY INCONCEIVABLE. Science throws no light on the Origin of Life."

OUR IGNORANCE OF THE ORIGIN OF LIFE IS AS GREAT AS OF THE ORIGIN OF MATTER.

"I affirm," says Tyndall, "that no shred of experimental testimony exists to prove that life in our day ever appeared independent of antecedent life."

"I need scarcely say," says Lord Kelvin, "that the beginning of life on earth is absolutely and infinitely beyond the range of all sound speculation in dynamics."

Wiseman remarks that "In discussing Life we come on problems that are insoluble."

TESTIMONIES OF THE GREATEST SCIENTISTS ON THE ORIGIN OF LIFE.

In addition to this it would be easy to quote many of the most eminent scientists to show the absolute necessity of Creation.

"In the commencement of Life," says Sir G. Stokes, "we have evidence of a cause which lies outside the ken of Science."

The Duke of Argyll affirms that "All our desperate attempts to get rid of the idea of Creation are self-condemned as futile."

"Logic drives us to believe," write Stewart and Tait, "two events as inconceivable as any miracle, the introduction of living beings and etc. The agent of these events was intelligent."

Even Wallace, the great evolutionist, says, "There are three stages in the development of the organic world when some new process must have come into action. The first of these is the change from inorganic to organic. This clearly points to an unseen universe —to a world of spirit." This is the decision of a great man thirty years after the introduction of Evolution, and of a man in full possession of all the most recent advances in Biological Science.

Now that we have heard these men contradicting themselves in the plainest manner possible, it might be interesting to see what are the various theories of the origin of Life that they put forward.

Well, they are passing strange, and none but the "most advanced thinkers" could be tolerated for a moment in promulgating them, but it is the privilege of these men to propound the most absurd theories with impunity.

How, then, did Life arise out of non-living matter?

THEORIES OF THE ORIGIN OF LIFE.

Well, six or seven different methods are suggested. They are—

- (1) That the origin of Life is an insoluble mystery.
- (2) That everything is alive, even a stone.
- (3) That Life arose from Spontaneous Generation.
- (4) That it occurred by Chance.
- (5) That Life is due to a species of Crystallization.
- (6) That it arose from Bathybius.
- (7) That it may be due to the advent of a Beetle on a Meteoric Stone.

The first of those theories, that the Origin of Life is an insoluble mystery, seems to be held by Tyndall in his Belfast Address, when he says Life originated "by the operation of an insoluble mystery"; and by Huxley, when he says that "Science has no means to form an opinion on the commencement of life—that all is 'mere conjecture'"; and by Wiesman, when he says that, "In discussing Life, we come on insoluble problems."

(1) The
Origin of Life
is a *Mystery*.

Even Darwin remarks that "Science throws no light on the Origin of Life."

Secondly, others say that everything is alive, even a stone. This opinion is held by Häckel, Fiske, and Tyndall. "The evidences as to consciousness in vegetables," writes Tyndall, "depend on our capacity to observe them." "I can imagine," he continues, "even the mineral world (such as stones) responding to proper irritants (*i.e.*, endowed with sensation)."

(2) Every-
thing is *alive*
—even a
stone.

"Is this," asks Father Gaynor, "the talk of sane men? If you scratch an oak tree or a granite boulder,

it is really conscious—and even a cabbage plant has a drowsy consciousness."

Huxley declares that "Living matter differs from other matter in degree, not in kind."

(3) Spontaneous Generation.

(3) Some have recourse to Spontaneous Generation for the Origin of Life.

Virchow affirms that, "To explain the Origin of Life, nothing is left but to go back to Spontaneous Generation." "I know," he says, "this theory is utterly discredited—and this is a serious matter."

Häckel declares some form of Spontaneous Generation "to be a necessary part of the doctrine of Evolution." And Wiesman admits that "it is a logical necessity" for him.

This is a strange pass that great scientists "IN SPITE OF FACTS, AUTHORITY AND COMMON-SENSE, WITHOUT A SHADOW OF TRUSTWORTHY DIRECT EVIDENCE, THOUGH "UTTERLY DISCREDITED," AND "ABSOLUTELY INCONCEIVABLE," still should receive this theory. Else, however, they should admit inconceivable reation, and they are prepared to hold any inconceivable absurdity rather than that.

(4) Life originated by Chance.

(4.) Some say that Life originated by Chance.

Huxley says: "If it were given to me to look beyond the abyss of geological time, I should expect (only expect not prove) to be a witness of the evolution of living protoplasm from non-living matter." It is a long cry to the other side of the abyss of geological time.

Tyndall says he would affirm (only affirm not prove)

that "if a planet were carved from the sun, in cooling it would produce organic forms." How does he prove this? No answer. "Who," he asks, "will set limits to the **possible** play of molecules in a cooling planet?" or to the play of scientific imagination? adds Father Gaynor.

(5.) Tyndall says Life may be due to a sort of Crystallization. This theory I shall speak of at length by-and-by. It may suffice, at present, to mention here that men like Beale say that such a theory "appears ridiculous to anyone who has studied the phenomena," and that Quatrefages remarks: "It is inexplicable that clever men would hold such a theory. These forms are the antipodes of the crystal from every point of view."

(5) Life may be due to Crystallization.

(6.) The crowning instance of folly in these scientific men was given when they all, with one accord, hailed the advent of Bathybius as the Origin of Life.

(6) The Origin of Life is Bathybius.

Bathybius was a sticky ooze discovered by Huxley in 1868 in some deep-sea dredgings. He proclaimed that it was Nature's great store of Protoplasm, and that the life-puzzle was solved. All believe him. Häckel called it "the main support of the theory of Evolution." Strauss believed that by it the chasm between living and non-living matter (which previously could not be passed without a miracle) "may be said to be bridged." But they were too precipitate. Unfortunately for the theory, Huxley himself had to announce, in 1875, "I fear Bathybius is little more than sulphate of lime." And so the bubble burst.

"With Bathybius," sighed Virchow, "disappeared our **greatest** hope of a demonstration of the origin of life from matter."

(7) The
Origin of Life
was a Beetle.

(7) According to the Colorado Beetle theory propounded at the British Association, amid the *elite* of the Scientific world, Life might have been introduced to our globe by a Meteoric stone, shot off from some other planet, and bearing the germs of life in it. Even this was pronounced by a great authority not to be "unscientific."

REASONS FOR ADOPTING THIS THEORY OF "LIFE PROCEEDING FROM NON-LIVING SUBSTANCE."

When we ask these Scientists what reasons they can bring forward for adopting such strange opinions, strange to say, they have not one word of defence. They state, most coolly, that they have no proofs. Huxley says: "Of the origin of living Matter we know absolutely nothing. Science has no means to form an opinion on the commencement of life."

Darwin declares: "There is not the shadow of a fact to show that inorganic forces (by themselves) could produce living matter."

Tyndall affirms that no shadow of experimental testimony exists to prove that life appeared in our day independent of antecedent life.

Lord Kelvin states: "I need scarcely say that the beginning of Life on Earth is absolutely and infinitely beyond the range of all sound dynamical Science."

And yet, these same Scientists do, at times, bring forward a few very shady proofs in support of their opinion. These proofs are chiefly three—

- (1) The proof from the formation of water, etc.
- (2) The proof from Crystallization.

Proofs (?)
given by
Scientists
that *Life*
comes from
non-living
Matter.

(3) The proof that everything comes from the Sun.
Let us say a very few words on each.

(1) PROOF FROM THE FORMATION OF WATER.

The proof derived [from the formation of water runs thus—]

Huxley says that "Carbon, oxygen, hydrogen, and nitrogen, all lifeless bodies, combine to form quite different, bodies with quite different properties, such as water," etc. "These bodies so formed are likewise lifeless, but when they are brought together, they produce protoplasm," says Huxley; "and protoplasm has life." Good. Was this ever done? No. Can it be done? No. Is there any likelihood it will ever be done? Not the smallest. Why say so, then? THIS IS THE METHOD OF MANY OF OUR SCIENTIFIC MEN. The fact is that for the production of protoplasm you always require pre-existing living matter. The merest tyro can cause oxygen and hydrogen to form water. Not all the chemists in the world can produce the smallest particle of protoplasm. Yet, from Huxley's words, both experiments seem to be alike. IS THIS FAIR DEALING?

Huxley's argument, at its best, might be put thus. Oxygen and hydrogen, when united, form water, a substance differing in every way from its component parts—PERHAPS, FOR ALL WE KNOW, these other substances would, when united, produce life?

For this opinion, however, he confesses there is not a SHRED OF SCIENTIFIC EVIDENCE. It is a mere play of the imagination.

First Proof.
Water comes
from Oxygen
and Hydro-
gen. May
not Life also
come thus?

(2) CRYSTALLIZATION AS THE CAUSE OF LIFE.

Second Proof.
 Water
 crystallizes
 and produces
 structure,
might not
 something
 similar pro-
 duce Life?

The next reason that the Materialists give for the holding of their very strange and unheard of opinions is this:—Men of science have seen water freeze, and in freezing it produces beautiful crystalline structures—like the snow crystals. Here is structure. Might not some similar power, that we never saw or heard of, be the cause of Life? This is his whole argument. Of course there is not a shred of proof for his theory. It is again a case of mere imagination. Those who are best versed in the structure of the living tissues, as Beale, etc., say that such an opinion is **ridiculous**. Beale says, “The idea of a particle of muscular tissue being formed by a process akin to crystallization is **ridiculous** to any one who has studied the phenomena.” And Quatrefages protests, “It is **inexplicable** to me that some great men should have compared crystals to the **simplest** living forms.” “These forms are the **antipodes** of the crystal from **every point of view**.”

“To imagine all this requires no great boldness of thought.”

The only argument that Tyndall brings forward for his view is that, seeing the structure in the frost-ferns, “IT REQUIRED NO GREAT BOLDNESS OF THOUGHT to recognise in molecular force the agency by which both plants and animals are built up.”

So this is the whole reason—“it requires no great boldness of imagination.” Did any one ever hear of such a reason (except from a scientific man) on which to build so vast a theory?

Evidently Professor Tyndall forgot to mention that,

although the water-drop needs not the pre-existence of another water-drop for its formation—but can be produced at once by firing oxygen and hydrogen—not all the chemists in the world could produce the smallest piece of living tissue, unless by the instrumentality of pre-existing living matter. Is this of no consequence in a scientific observation and recording of facts?—SHAME ON SUCH SCIENTISTS.

(3) PROOF THAT LIFE COMES FROM THE SUN.

Lastly, the proof that everything, Life included, comes from the Sun, may be put thus:—

Tyndall says: “It may be considered as proved that all the energy which we derive from plants and animals comes from the sun. Vitality comes from a single source—it is not from a supernatural agent, but from an inorganic force”—the sun.

The proof of this is as follows:—

“The building up of the vegetable is effected by the sun through the reduction of chemical compounds.” The rest is easy. Animals eat plants, we eat animals, and so all the energy we derive from the plants is drawn from the sun. In the process described the protoplasm necessary in the leaf does not count for much, of course, and may be neglected. Without this mysterious worker in the living leaf the sun might shine for ever, and never raise a twig. As well might we conclude that the chicken comes from the warmth of the sitting hen, and that the necessary presence of the egg might be neglected, and need not be recorded.

Third Point.
All Life
comes from
the Sun.

The Leaf may
be neglected.

So may the
Egg.

LIFE AND ITS ORIGIN AS DESCRIBED BY THE GREATEST BIOLOGISTS.

Not content with showing the absurd theories that the Materialists are driven to propound, and the fallacious reasonings they are compelled to employ in order to defend their positions, and the patent contradictions of themselves and others that they are guilty of, Father Gaynor now proceeds to a serious and profound study of the Nature of Life and of its Origin. Here he is particularly powerful. Under the guidance of the greatest biologists, such as Beale, Kolliker and Henneguy,* he explains in the simplest and most lucid manner, so that a mere outsider can understand him, all that is known about Life. He finds that in every living substance we invariably meet with a living substance called protoplasm, which has the most extraordinary properties, quite unlike those possessed by any other body. This substance can grow and reproduce its kind ; it can transform inanimate substances into itself ; it is an organised substance, and it is subject to death. Nothing like it exists elsewhere in the whole world. And he finds that this living protoplasm must always pre-exist before any substance can be transformed into it. He, therefore, settles down to a very close study of PROTOPLASM.

What is Life ?

Protoplasm.

First, he treats of the Nature and Structure of Protoplasm ;

Secondly, of its Work ;

Thirdly, of the different Species of Protoplasm.

* Professor of Embryology at the College of France, in his great work *La Cellule*. (1896).

He points out, first, the enormous difference between things that are alive and things that are not. He says : "We note that certain phenomena are peculiar to living things, vegetable or animal," and that "no trace of these or anything in the least like them can be discovered in inanimate nature. Experts on both sides confirm this view." He quotes Huxley as saying that "the phenomena which living things present have no parallel in the Mineral World." Mivart says : "Scientific men are agreed that there is an **absolute break** between the living world and the world devoid of life," and Beale declares : "I cannot discern the **faintest analogy** between the marvellous changes in living matter and not-living matter."

Marked distinction between living and not-living material.

In living matter or Protoplasm we notice—

- (1) Organized structure ;
- (2) Extraordinary chemical complexity ;
- (3) A peculiar mode of origin **always** from **pre-existing** living matter ;
- (4) Growth ;
- (5) Reproduction of its own kind ;
- (6) Healing power in case of wounds ;
- (7) Death.

WHAT IS PROTOPLASM ?

Protoplasm is "a colourless, structureless matter, consisting largely of water, it is absolutely homogenous and without any structure," says Kolliker. It is never found in masses larger than the one-thousandth of an inch. These minute specks are contained in a transparent membrane forming a cell. A portion of the protoplasm is

What is Protoplasm ?

thickened in some unexplained way, and is called the **nucleus**. This **nucleus** is essential for life. The protoplasm consists of several complex chemical compounds.

Protoplasm must be alive. “But the **essential** characteristic of protoplasm is that it is **alive**. Dead protoplasm, if I may use the expression, is no longer protoplasm.”—*Henneguy*.

II. WHAT IS THE WORK THAT PROTOPLASM HAS TO PERFORM.

Protoplasm converts food into living matter. Protoplasm has to convert ordinary food instantaneously into living matter. This it does by some utterly unknown process. Of this process Beale says we know nothing, and “there is not the slightest reason to think that it will ever be ascertained, as it is certainly of a nature totally distinct from all others.”

It builds up structures like bone. Note that Protoplasm not only **forms** living substances, but it **builds** them up into **structures** (as in bone and sinew, etc.,) by a process wholly transcending the powers of chemistry.

It transmits characteristic peculiarities. More than this, Protoplasm transmits to posterity the peculiar characteristics of the parent plant or animal—the tilt of the rose or the colour of the hair, etc.

How this is done? Needless to say, this is a mystery. Every attempt at explanation has resulted in **ridicule**. All the theories that have appeared to account for the transmission of these hereditary traits from Darwin's gemmules to Wiseman's “germ-plasm” are characterised by Henneguy as “pure conceptions of the mind—fated to disappear.” And Romanes says of them that they are all purely imaginary.

III. OF THE DIFFERENT SPECIES OF PROTOPLASM.

It was long thought that all Protoplasm was identical.
All portions of it yielded the same chemical products
and appeared the same under the microscope.

All Protoplasm is not the same.

But soon it was shown that there were differences too subtle for the microscope or chemical test. For example, the vegetable protoplasm could assimilate as nourishment purely mineral substances (as earth, etc.), whereas animal protoplasm could only assimilate organized food, such as grass, vegetables, etc. As Huxley puts it, “It would not be of much use to give a fowl the soil of a corn field, with plenty of air and water, to eat.”

Thus, again, the protoplasm of a fish and that of a man convert the same food into quite different formations.

In a word, we see that the great essential characteristics of protoplasm are that “it is living, and that it loses all its properties with its life.”

(2) That protoplasm “can only come from pre-existing protoplasm.”

These few facts enable us to see at once the utter impossibility of accounting for the origin of life from non-living substances.

How can we account for the structure; for the transmission of hereditary peculiarities; for the beginning of life in protoplasm, etc., from ordinary inanimate matter? Impossible. All say this.

It is absurd to say these are produced from inanimate matter.

ORIGIN OF PROTOPLASM.

How is
Protoplasm
produced?

How then was Protoplasm produced?

That is the question. All admit it never comes but from pre-existing protoplasm. Henneguy says, "Protoplasm can only come from pre-existing protoplasm." Sterling writes, "Protoplasm can only be produced by protoplasm."

Only from
living Proto-
plasm.

Beale says: "If the method of getting living matter from non-living is understood, let it be explained. If it can only be effected by living matter, let this be clearly stated in the most public manner possible."

Huxley says: "The influence of pre-existing living matter is something quite unintelligible." He can only explain it by "subtle influences"—whatever these are!

Kelvin declares: "It seems to me to be as sure a teaching of Science as the law of gravitation, that life proceeds from life, and from nothing else."

Roscoe asserts: "We are not able to obtain any organism without the intervention of some previously existing germ."

Stewart and Tait write: "As a matter of universal scientific experience, a living thing can only be produced from a living thing, the inorganic forces can by no means generate life."

Darwin declares, "There is not the shadow of a fact to show that these elements, without the presence of any

organic compounds, could produce a living creature." Such a result "is absolutely inconceivable."

Tyndall confesses that "Men of Science frankly admit their **inability** to prove that life can be developed save from antecedent life."

Huxley declares that "all living matter proceeds from pre-existing living matter."

"Biologists agree," says H. Spencer, that "no such thing happens as the rise of a living creature out of non-living material."

"The idea of a particle of muscular or nerve tissue being formed by a process akin to crystallization appears ridiculous to anyone who has studied the phenomena," says Beale.

"It is inexplicable to me," says Quatrefages, "that men of science should say so." "These forms are the antipodes of the crystal from every point of view."

FROM ALL THIS THE CONCLUSION IS PLAIN,
THAT TO ACCOUNT FOR LIFE WE MUST
ADMIT THE EXISTENCE OF GOD." This is what Kelvin, Tait, etc., say.

Sir G. Stokes says: "We have evidence in the commencement of life of a cause which, for anything we can see lies altogether outside the ken of Science."

The Duke of Argyll declares that "All our desperate attempts to get rid of the idea of creation are self-condemned as futile."

Professors Stewart and Tait write, that "Logic drives us to contemplate two events which are as incomprehensible as any miracle—these are the introduction of living things into the universe, etc. Furthermore, we are led by

We must
admit a God
in order to
account for
Life.

All the great-
est Philoso-
phers say
this.

scientific analogy to regard the agency, in virtue of which these two astounding effects were brought about as an intelligent agency."

Wallace, the great champion of Evolution, speaking of the introduction of life, etc., into the world, says: "Here, then, we have an indication of a new power at work. All point clearly to an unseen universe—a world of spirit, to which the world of matter is altogether subordinate."

No system of the Universe (says Sir Joseph Dawson) can dispense with a First Cause, eternal and self-existent, and this First Cause must necessarily be the living God."

See Salisbury's address and Balfour's address at the British Association for similar quotations.—(Appendix.)

Wiessman says: "The assumption of eternal matter with its eternal laws by no means satisfies our intellectual need for causality."

"If we are asked," says Laing, "how came the atoms and their marvellous properties, we can only reply, 'Behind the veil—behind the veil.' We can only form metaphysical suppositions or the vaguest guesses."

Even Darwin, after many years, said, in a private communication, in 1876, "I FEEL COMPELLED TO LOOK TO A FIRST CAUSE, HAVING AN INTELLIGENT MIND."

Faraday says, "I believe that the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

Professor Asa Gray says; "In Nature we have no testimony, but the argument is overwhelming."

Sir C. Lyell protests that "We discover **everywhere** clear proof of a creative intelligence, and of its foresight, wisdom, and power."

And Agassiz points to certain phenomena as exhibiting "all the wealth and intricacy of the highest mental manifestations, and none of the simplicity of purely mechanical laws."

Thus we see that the real substance of Life Protoplasm can **only come** from other living Protoplasm, but that the **FIRST PARTICLE OF LIVING PROTOPLASM MUST HAVE COME FROM SOME OUTSIDE CAUSE, AND THAT CAUSE IS GOD.**

The *first* particle of Proto-plasm *Must* have come from God.

THE RASH AND UNWARRANTABLE METHODS OF SCIENTISTS REBUKED.

No wonder was it then that Virchow should condemn so energetically the rash and unwarrantable methods of his fellow scientists in his address at Munich, in 1877. He said : **"IT SEEKS HIGH TIME TO ENTER AN ENERGETIC PROTEST AGAINST THE ATTEMPTS THAT ARE MADE TO PROCLAIM THE PROBLEMS OF RESEARCH AS ACTUAL FACTS, AND THE OPINIONS OF SCIENTISTS AS ESTABLISHED SCIENCE."**

"Gentlemen, we should be **abusing** our power, we should be **imperilling** our power, unless in our teaching we restrict ourselves to this perfectly safe and unassailable domain."

"What a picture of **utter demoralisation** these various speculations about the Origin of Life afford.

The rash and unwarrantable methods of Scientists rebuked by Virchow.

Driven from the present by Pasteur, the advanced philosophers scatter in all directions. Huxley flies to the further side of the abyss of geological time, where, at a safe distance, he would **expect** to witness the evolution of living protoplasm from not-living matter."

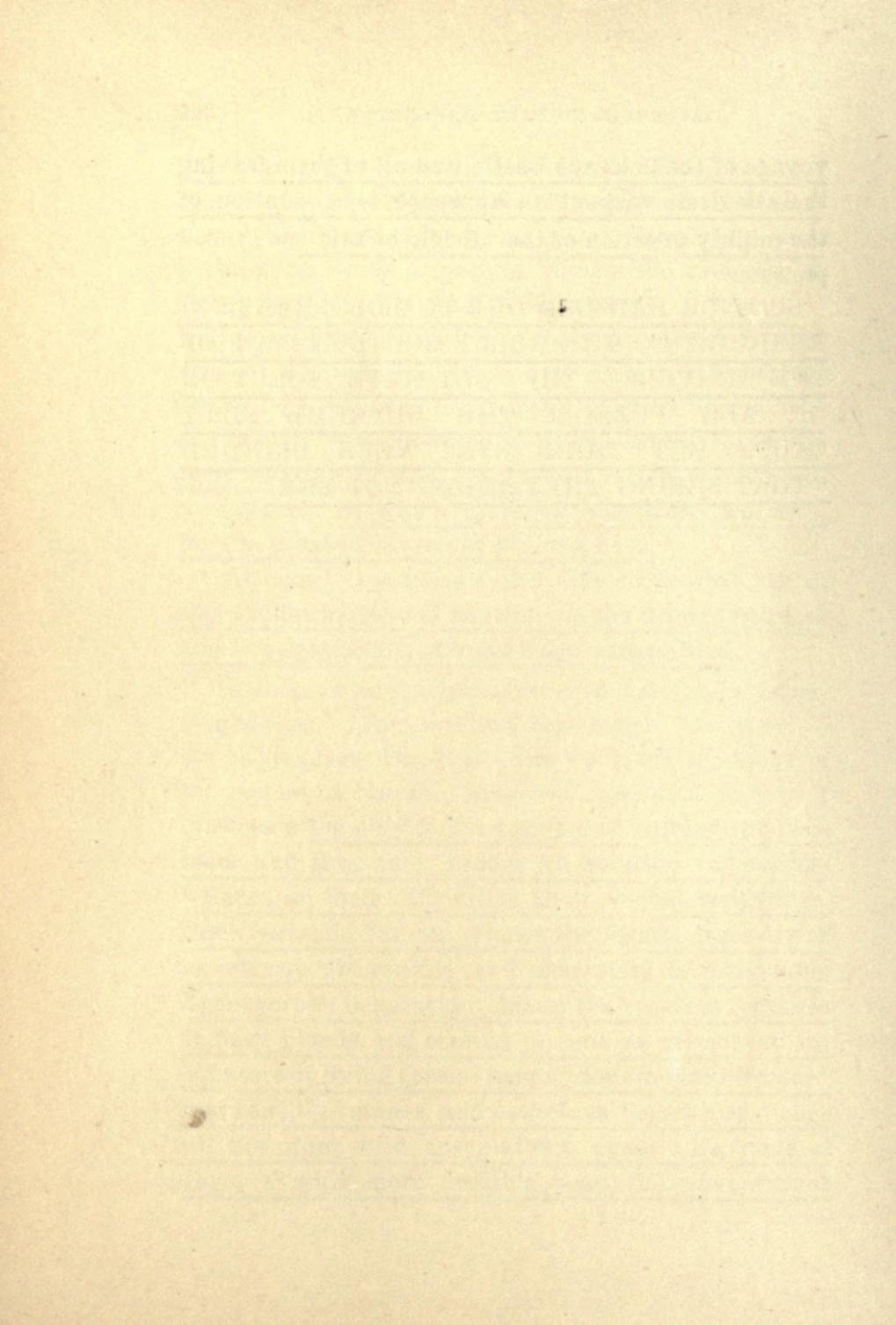
Tyndall selects "a cooling planet" as his refuge, and with a tread-on-the-tail-of-my-coat air calls for the man that will set limits to its powers. Häckel, individualising himself from the slime of Bathybius, makes for the open country of the future—the region of unknown possibilities. In which romantic situations we may, for the present, leave our philosophers.

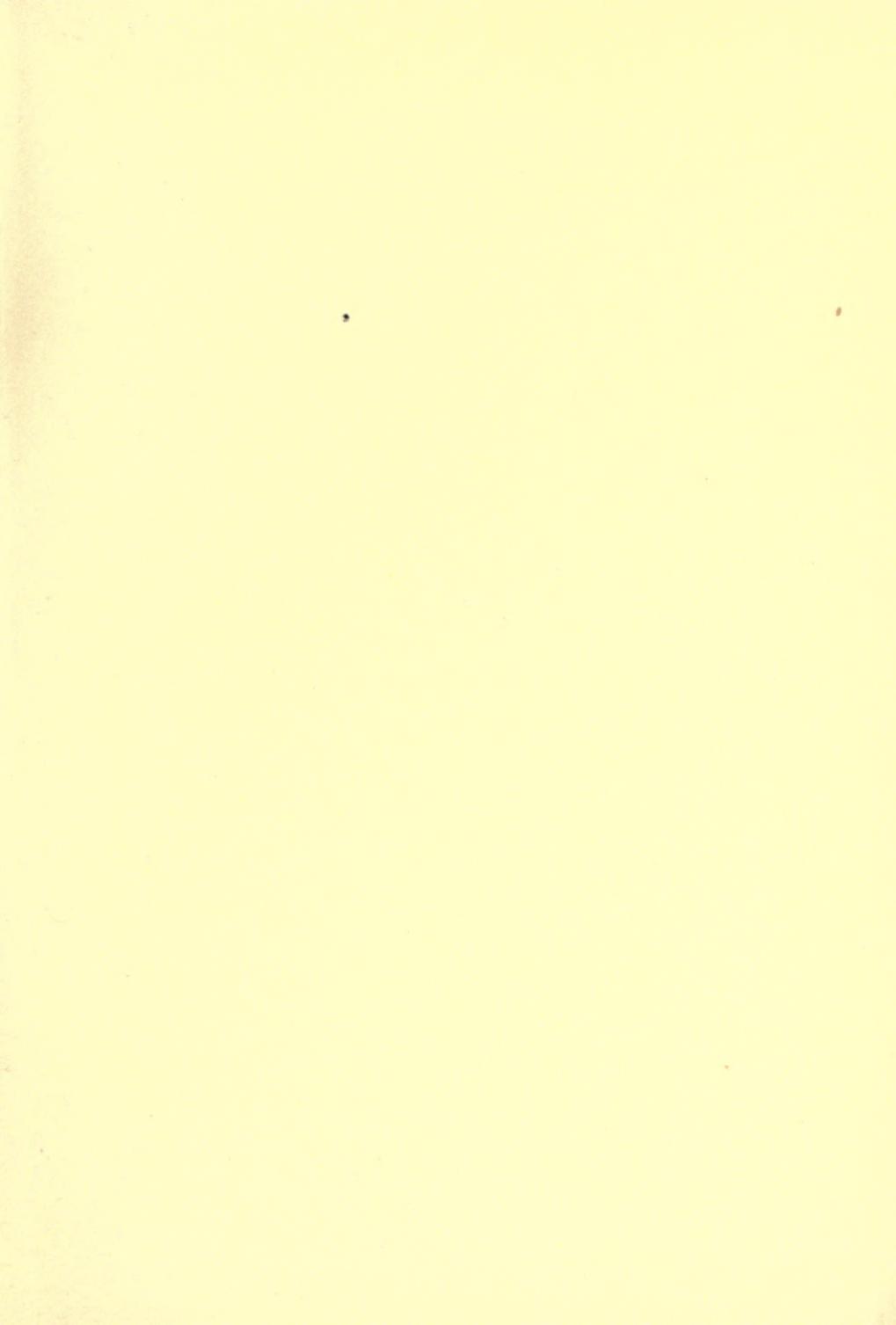
"And now," continues Father Gaynor, "what has all this taught us beyond showing us the utterly helpless and hopeless plight of knowledge without God.

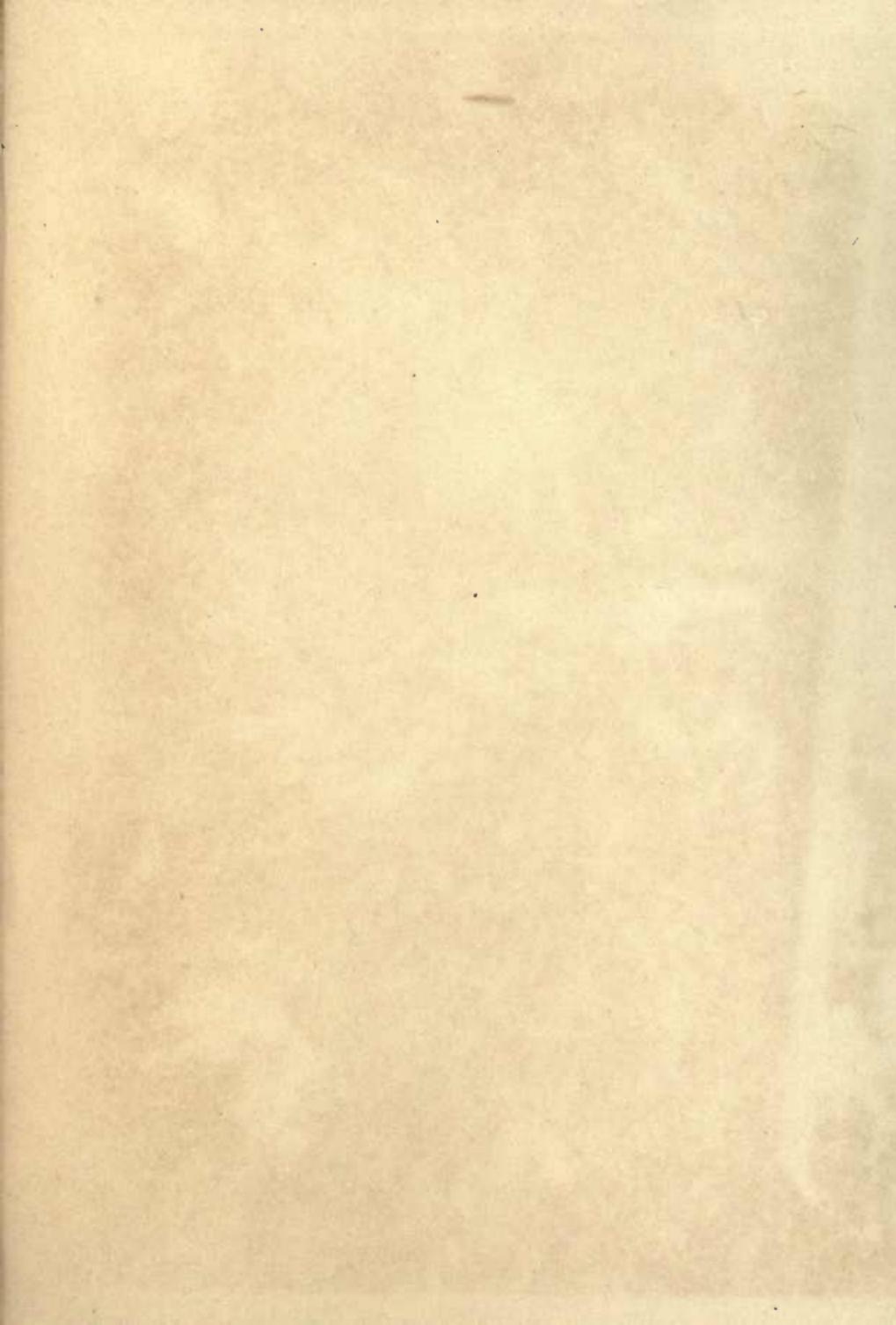
We all know now, organic life must have had a beginning in time. What was that beginning? We assert—the philosophers deny that—here we touch the limits of the powers of Nature. They will not admit into their calculation the only factor capable of solving the problem, and thus they render all solution impossible. "Hence all their difficulties, their verbal wrigglings, their fantastic fictions. Hence the logical necessity of an utterly discredited and absolutely inconceivable Spontaneous Generation; hence the reckless recourse to fiery clouds and cooling planets as primordial incubators of living germs; hence "double-faced Matter" and sensitive stones, and conscious vegetables, hence all the other wild speculations about Life, none of them a whit more credible than the adventurous

voyage of the Colorado Beetle, and all of them leaving their devisers without an approach to a solution of the mighty question of the “Origin of Life” as Tyndall professes.

SCIENCE HAD LED OUR PHILOSOPHERS UNERRINGLY TO THE GREAT CENTRAL FACT OF THE UNIVERSE—THE ULTIMATE SOLUTION OF ALL PUZZLES—THE SUPREME FIRST CAUSE, BUT THEIR EYES WERE BLINDED “THAT SEEING THEY MIGHT NOT SEE.”







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